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## PREFACE TO THE NINTH EDITION.

THE previous eight editions of this book, though issued at short intervals, commanded a ready sale in the Presidency and other parts of India, and the eighth edition being out of print, the present one is issued with the necessary alterations in the light of past experience.

P. K. KANGA.

*Bombay, June 1916.*

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## PREFACE TO THE SECOND EDITION.

THE Compilers need make no apology for the issue of the second edition within less than six months after the first. The first edition was out in October 1888, and in February 1889 several orders could not be executed, as there were no copies on hand.

In preparing this second edition, our aim has been to enlarge the practical usefulness of the book, and to render it more serviceable by selecting and inserting such words and phrases as are met with in the classical literature of the language; while, on the other hand, special attention has been paid to syntax, the most valuable and interesting portion of the language.



Moreover, we have passed beyond the mere province of Grammarians, and have inserted a variety of good many important things absolutely necessary for students, such as Arabic Plurals, Derivations, Proverbs, Idioms, Adjectives, Antonyms, Synonyms, Homonyms, Paronyms, etc. Besides a complete set of the Matriculation Examination questions with references, numerous Test Questions and Model Exercises are given at the end of every chapter, which, the Compilers venture to trust, will prove a most valuable aid to students. In many respects, therefore, a marked difference may be observed between the first and second editions of this work.

We avail ourselves of this opportunity of tendering our sincere thanks to the Principals, Head Masters, and Persian Teachers of all the High Schools in the Town and Presidency of Bombay for appreciating the worth of the book by introducing it as a textbook in their Schools.

In conclusion, our special thanks are due to Kavasji Edalji Kanga, Esq., Head Master, Moolla Feeroz Madressa, and Fellow of the Bombay University, for the prompt and valuable assistance, and the kind advice, we have received from him in the preparation of this edition.

P. K. KANGA.

J. B. KANGA.

*Bombay, March, 1889.*

PREFACE TO THE FIRST  
EDITION.

At the present day, there exist, on this side of India, at least half a dozen books on Persian Grammar. The question, then, may naturally arise—why add one more to the number? Our answer to this question is, that students and candidates for the Matriculation Examination require a book more advanced than almost all the Manuals used in schools at present, and this desideratum we have endeavoured to supply in the following pages to the best of our ability and resources.

As we lay no claim to originality in this book, except in the general arrangement of the subject throughout, it is but fair that we should name the chief sources from which we have drawn our materials. These are—1st, a Grammar of the Persian Language, by M. Lumsden, LL.D., Professor of Arabic and Persian; and, 2nd, a Grammar of the Persian Language, by Duncan Forbes, LL.D., Professor of Oriental Languages. In compliance with the wishes of many experienced and practical Persian teachers, it has been thought absolutely necessary to break up the lists of Compounds, Prefixes, and Suffixes, and to arrange them under their respective classes.

Among the many changes introduced into this book, the most conspicuous are—that the Syntax

has been fully and systematically explained; chapters on derivations philologically treated; Proverbs, Idioms, a selection of Adjectives and Contrary Terms have been added; and numerous Model Exercises and Examination Questions have also been added.

In conclusion, we have to acknowledge our deep obligations to Kavasji Edalji Kanga, Esq., Head Master, Moolla Feeroz Madressa, and Fellow of the Bombay University. The kindness shown to us by this gentleman in carefully revising the manuscripts of this work before they passed through the press, and suggesting many useful alterations, is more than we can ever adequately repay.

Our best thanks are due to the esteemed Trustees of the Sir Jamsetjee Jejeebhoy Translation Fund for the support they have given to this work.

P. K. KANGA.

J. B. KANGA.

*Bombay, October, 1888.*

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**The works of the following gentlemen were consulted in the preparation of this book :—**

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Duncan Forbes, LL.D.

E. H. Palmer, M.A.

Edward Rehatsek, M.C.E.

Sir William Jones.

Alexander Bain, LL.D.

Joseph Angus, M.A., D.D.

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E. B. Eastwick, M.A.

Mirza Mahommed Ibrahim.

Munshi Nizamuddin.

Khan Bahadur Sayed Abdool Fatta Maulvi.

---

### **Dictionaries.**

Persian, Arabic and English Dictionaries by  
Francis Johnson, Arthur N. Wollaston and  
Maulvi Fazl-i-Ali.

Burhání Káti.

Ghiyás-ul-Lughát.

Shams-ul-Lughát.

} Persian Dictionaries.

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## CHAPTER I.

### Ancient Dialects of Persia.

In the early period of Persian literature, there were many provincial dialects, distinguished chiefly by the names of the provinces where they were spoken; the principal of which were زبان پهلوي زبان دري and زبان پارسي or زبان فارسي

زبان پهلوي—Pehlvi was at first spoken on the confines of ancient Persia, and afterwards, when Zend ceased to be spoken, in Persia.

زبان دري—It is a dialect made up of Pehlvi, Pâzend and Persian words, only spoken, and not written.

زبان پارسي or زبان فارسي—After Pehlvi, Persian was spoken in its original state. It was pure and simple, without any admixture of Arabic. After the conquest of the Arabs, it became greatly enriched by the introduction of Arabic words. The Persian language is melodious and elegant. A number of admirable works have been written in it by eminent persons.

### Arabic Element.

In the seventh century of the Christian era, the Arabs extended their conquests and invaded Persia. In 636 A. D. they gained a decisive victory over the



Persians in the battle of Kadesia, which threw this mighty empire under the Arabian yoke. After this conquest numerous Arabic words were introduced into the Persian language.

### Various Persian Handwritings.

In Persia and Arabia the art of printing is as yet very little used; hence their books are written in a variety of different hands. Of these the most common are the *Naskhi* نسخی, the *Talik* تعلیق, and the *Shikastah* شکسته.

The *Naskhi* and *Talik* are employed in Europe and India for printing Persian, Arabic, and Hindustani books. The *Naskhi* being the plainest and easiest character to read, is most frequently preferred for printing. The *Shikastah* (lit. broken-hand) is a rapid cursory hand much used in correspondence and often not very legible. It is quite irregular and unadapted for printing, but elegant in appearance when properly written.

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## CHAPTER II.

Orthography = اِملَا = تہجی

1. **Orthography** (*Gr. orthos*=correct; *grapho*=I write) = اِملَا (ملا = he wrote correctly) = تہجی (ہجی = he spelt) explains the nature and sounds of letters, their combination into words and the correct method of spelling words.

### Letters of the Alphabet.

حروفِ تہجی (or) حروفِ ہجا

2. حروف (pl. of حرف) = **Letters** are *marks or characters* used to represent the elementary sounds of language.

3. There are thirty-two letters in the Persian Alphabet. Of these four are peculiar to the Persians, eight are peculiar to the Arabs, and twenty are common to the Persians and the Arabs.

4. The Persians write and read their letters from right to left.

### THE ARABIC-PERSIAN ALPHABET.

Letter.	Name.	Pronunciation.	Letter.	Name.	Pronunciation.
ا	الف	<i>Alef.</i>	ث	ثی	<i>Se.</i>
ب	بی	<i>Be.</i>	ج	جیم	<i>Jeem.</i>
پ	پی	<i>Pe.</i>	چ	چی	<i>Che.</i>
ت	تی	<i>Te.</i>	ح	حی	<i>He.</i>

Letter.	Name.	Pronun- ciation.	Letter.	Name.	Pronun- ciation.
خ	خي	<i>Khe.</i>	ع	عين	<i>Ain.</i>
ه	دال	<i>Daul.</i>	غ	غين	<i>Ghain.</i>
ذ	ذال	<i>Zaul.</i>	ف	في	<i>Fe.</i>
ر	ري	<i>Re.</i>	ق	قاف	<i>Kauf.</i>
ز	زي	<i>Ze.</i>	ك	كاف	<i>Kāf.</i>
ژ	ژي	<i>Zhe.</i>	گ	گاف	<i>Gaj.</i>
س	سين	<i>Seen.</i>	ل	لام	<i>Lām.</i>
ش	شين	<i>Sheen.</i>	م	ميم	<i>Meem.</i>
ص	صاد	<i>Saud.</i>	ن	نون	<i>Noon.</i>
ض	ضاد	<i>Zaud.</i>	و	واو	<i>Vauve.</i>
ط	طوي	<i>To,e.</i>	ه	هي	<i>He.</i>
ظ	ظوي	<i>Zo,e.</i>	ي	يي	<i>Ye.</i>

5. In the formation of a word all letters except ا—د—ذ—ر—ز—ژ— and و are joined together; thus لشکر—سلطان—وزیر—پادشاه.

6. The seven letters ا—د—ذ—ر—ز—ژ— and و are never connected with those that follow them; as, برادر = brother, داور, = God, سردار.

*Note.*—Letters resembling in shape or similar in form such as ب—پ—ت—ث and ج—چ—ح—خ &c., are called حروف متشابه (شبه or مثل = it resembled.)

Letters = حروف

7. حروف = Letters are divided into Consonants = حروف علت and Vowels = حروف متعين.

8. حروف صکیم = **Consonants** (*con* = together; *sonans* = sounds) are letters which cannot be properly sounded without the help of a *vowel*.

9. The letters of the Alphabet are all consonants. The letters و—ا and ی are used as *consonants* as well as *vowels*.

10. In the beginning of a word or a syllable و—ا and ی are used as *consonants*. When they do not begin a word or a syllable they are *vowels*; as وقوف—یاد—وزیر—اسیر.

*Note*:—In a word when و—ا and ی are preceded by vowels they are called حروف نیم عات *Semi-vowels (half-vowels)*, as گا = a cow; بیوه = a widow; نیا = a grandfather.

11. حروف فارسی or عجمی = **Persian Letters.**

The four letters گ—ژ—چ—پ are peculiar to Persian and never occur in the Arabic language. Hence every word in which any one of the four Persian letters occurs, is considered as purely Persian; thus, پای—چمن—ژیان—گُری—گوش.

12. حروف عربی or تازی = **Arabic Letters.**—

The eight letters ق—ع—ظ—ط—ض—ص—ح—ث are peculiar to Arabic and are never used in the Persian language. Hence every word containing any one of the eight Arabic letters is said to be of Arabic origin; as, صاحب—حکم—ثابت—قاصد—عشق—ظلم—طرف.

## General Rule.

13. A word containing any one of the four Persian letters is considered as purely Persian; and a word in which any one of the eight Arabic letters occurs, is said to be of Arabic origin.

عَلت حروف = VOWELS.

14. عَلت حروف = Vowels are letters which make a complete sound by themselves. The vowel-letters, also called long vowels, are three, viz., و, ا, and ي.

*Note* :—As vowels they cannot begin a word or a syllable

15. اعراب ثلاث (or) حركات ثلاث (pl. of *حرکات* = *motion* ثلاث from ثلاث *three*) the three short vowels or primitive vowels, are زبر = ُ; زیر = ِ; and پیش = ِ.

(a) ُ = زبر = فتح = نصب is always placed above a letter and it is sounded as short “a,” as; خَلق *khalk* = a nation دَم *dam* = breath; مَلَك *malak* = an angel.

*N. B.*—A letter accompanied by the short vowel ُ *zabar* is called مفتوح or منصوب.

(b) ِ = زیر = کسره = جر is always placed below a letter and it has the sound of a short “i,” as; گِل *gil* = clay; پسر *pisar* = a son; مالک *malik* = property.

*N. B.*—A letter movable by the short vowel  $\text{زیر}$  *zir* is called *متحرک* or *مکسر*.

(c)  $\text{پیش} = \text{ضم} = \text{رفع}$  is always written over a letter and it is sounded as short “u,” as:  $\text{گل}$  *gul* = a rose;  $\text{خلق}$  *khulk* = nature;  $\text{دُم}$  *dum* = a tail;  $\text{ملک}$  *mulk* = a country.

*N. B.*—A consonant accompanied by the short vowel  $\text{پش}$  *pesh* is called *مرفوع* or *مضموم*.

16.  $\text{حُرُوفِ مُتَحَرِّک}$  = Movable Letters are those that are accompanied by short vowels; as,  $\text{پُر}$  *pur* = full;  $\text{پَر}$  *par* = a wing;  $\text{دِل}$  *dil* = heart.

17  $\text{حُرُوفِ سَاکِن}$  or  $\text{مَجْزُوم}$  = Quiescent Letters are those that are not movable by primitive vowels. They are so called, because the sign  $\text{جُزْم}$  (or)  $\text{سُکُون}$  is written over them; as  $\text{دُخْتَر}$  = a girl;  $\text{مَرْدَم}$ .

*N. B.*—As a general rule the initial letter of every word is always movable by a short vowel and the final letter is always quiescent; as,  $\text{پَدَر}$ — $\text{مَرْد}$  &c.

$\text{دو}$  =  $\text{دو}$  = Diphthongs.

18.  $\text{دو}$  = a diphthong is the union of two vowels in one compound sound; hence, diphthongs are also called *compound vowel-sounds*. There are two diphthongs in Persian.

I. When a consonant movable by  $\text{ـ}$  *zabar* is followed by the long vowel  $\text{و}$ , the  $\text{ـ}$  *zabar* and  $\text{و}$  unite and form a *diphthong*; viz., “au” as in the words  $\text{سودا}$  *sauda* = madness,  $\text{سورت}$  *saurat* = anger;  $\text{قول}$  *kaul* = a word,  $\text{خوف}$  *khauf* = fear.

II. When a letter accompanied by the short vowel  $\text{ـ}$  *fatah* is followed by the long vowel  $\text{ی}$ , the  $\text{ـ}$  *fatah* and  $\text{ی}$  combine and form a *diphthong*, viz., “ai” as, in the words  $\text{قید}$  *kaid* = confinement,  $\text{کید}$  *kaid* = fraud,  $\text{خیر}$  *khair* = good,  $\text{سیف}$  *saif* = a sword.

N. B.—There are eight vowel-sounds in Persian: three short vowels  $\text{ـ}$ ,  $\text{و}$ ,  $\text{ی}$ , three long vowels  $\text{ا}$ ,  $\text{او}$ ,  $\text{وی}$  and two diphthongs.

### [Orthographical Signs.

#### علامات املای

19. There are certain marks pertaining to *orthography*, which are called *orthographical signs*. The following symbols are used in Persian:— $\text{تشدید}$  *tashadid*;  $\text{مد}$  *madda*;  $\text{تفویض}$  *tanwin*;  $\text{سکون}$  (or)  $\text{جزم}$  *and*  $\text{وزنه}$  *and*  $\text{وصله}$  *and*  $\text{جزم}$ .

I. The sign  $\text{تشدید}$  (*corroboration*) is placed over a letter when it is doubled; as,  $\text{جلاد}$  ( $\text{جل} + \text{لاد}$ ) = an executioner;  $\text{فرخ}$  ( $\text{فر} + \text{رخ}$ ) = happy.

Note.—The letter having a  $\text{تشدید}$  is called  $\text{مستدّر}$  (*strengthened*).

II. The sign  $\text{مد}$  (*extension*) is written over an *alif* at the beginning of a word to denote that

the *alif* ا is sounded long. This symbol is used to avoid the union of two *alifs* in the beginning of a word; as, افرين = آفرين = praise; اوردن = آوردن = to bring; انش = انش = fire.

*Note.*—The *alif* ا marked with this sign is called *الف ممدودة* (extended *alif*). The *alif* ا without a ممدودة is called *الف مقصورة* (abridged *alif*).

III. The sign نونين (nunation) is expressed by doubling the short vowel ا zabar and it is generally placed over the letter ا at the end of a word which assumes a *nasal* sound; as سراً sirran, secretly; صبراً sabran = patiently; خالصاً khalisan, sincerely; خصوصاً khasusan = especially; حقاً truly.

*N. B.*—When a word ends in ت, the letter *alif* ا is not written at the end; حقيقت hakikatan, truly; سورت suratan apparently.

*Note.*—The letter marked with نونين is called *منون*.

VI. The sign سکون (or) جزم (cutting or rest) is placed over a consonant when it is not accompanied by a short vowel; as, دُگان — دُخُنْ.

*Note.*—The letter marked with جزم is called *معزوم* (quiescent) as opposed to متحرك (movable).

V. The sign *وحد* (union) is placed over ا of the definite article *ال* when it occurs between two



nouns, to denote that the last letter of the first word is united with the last letter ل of the article ال and the ا *alif* becomes entirely silent; as دار الحکومت *daru'l hukumat*=capital.

*Note.*—The letter ا marked with this symbol is called *موصول* (*united*).

VI. The sign َ *hamza* supplies the place of ی in words that end in َ; as خواجه = a master; داد = thou hast given.

*Note.*—(a) When one syllable of a word ends in a vowel and the following syllable begins with a vowel, the َ *hamza* is used over it; as, فائدة = advantage; طاووس = a peacock.

(b) When two ی come together َ is placed over the first; as, آئین = custom; زائد = to bring forth.

*Note.*—The letter marked with َ is called *مهموز*.

### The Sounds of a few Consonants and Vowels.

تَلْفِظِ حُرُوفِ صَاحِيحِ وَ حُرُوفِ عِلَّتِ  
نَ نُونِ غَنَرِ = Nasal

20. In a word when the letter ن precedes ب it is sounded like م and it is called *نُونِ قَدَمَ*; as, انبار *ambār*=a heap. جنبیدن *jumbidan*=to move.

*Note.*—Final ن preceded by a long vowel has a soft *nasal* sound; as, چُون — چَازان — چَازین.

واو معدولہ = The Mute or Silent و.

21. In a word when the letter و is preceded by خ and followed by *alif*, it entirely loses its sound; as, خوان *khān* = a table; خواب *khāh* = sleep; خواهر *khāhir* = a sister.

22. واو اِشمام ضمیر = The letter و having a slight sound of the short vowel *ـِ*. Between خ and the letters ن, ش, ر, د, ب, the sound of و is not heard and the letter خ takes a short vowel sound of *ـِ* as, خوب *khūb* = good; خود *khūd* = a helmet; خون *khūn* = blood; خوش *khūsh* = pleasant.

23. واو معروف (عرف he knew, i. e., known or perceptible و) when a letter movable by the short vowel *ـِ* is followed by و, the *ـِ* *pesh* and و unite and form a long sound; as, قوت *kūt* = food; نور *nūr* = light.

24. هائی ملفوظی (لفظ = he pronounced) perceptible ه. Final ه preceded by a long vowel ا — و, or ی is fully pronounced; as, شاه *shāh* = a king; پیه *pih* = fat; گروه *guroh* = a company.

آنچه تو داری به حسن ماه ندارد. : جاه و جلال نوپاد شاه ندارد

*Note.*—At the end of a word when ه is preceded by a consonant movable by a short vowel *ـِ* *zir*, it is (ملفوظی) pronounced; as, مه *mih* = great; کم *kih* = small; سه *sih* = three.

25. **های مخفی** (خفی = *he concealed*) imperceptible ه. Final ه preceded by a letter accompanied by the short vowel — *zabar*, is not fully pronounced; as **دانه** *dāna*, a grain; **خنده** *khandā* = laughter; **بنده** *banda* = a slave.

26. **یای معروف** (عرف = *he knew, i. e., known or perceptible* ی). When a letter movable by the short vowel — *zir* is followed by ی, the — *zir* and ی combine and produce a long sound; as, **میر** *mir* = a prince; **سیم** *sim* = silver; **پیر** *pīr* = an old man.



## CHAPTER III.

### CLASSIFICATION OF LETTERS.

#### تقسیم حروف

*N.B.*—It must be observed that the four letters peculiar to Persian, viz., پ — چ — ژ and گ are excluded from the following classifications of letters, for they are all borrowed from Arabic.

27. The twenty-eight letters of the Arabic Alphabet are divided into three classes according to their pronunciations, viz., مسروری مملفوظی-مکتوبی.

(1) حروف مسروری (سر, *it was secret*) are pronounced by two letters and are 12 in number, viz., با — طا — زا — را — خا — حا — ڈا — قا — فا — ہا — and یا. They are so called because the last letter 'alif is not expressed in Persian.

(2) حروف مملفوظی (لفظ, *he pronounced*) are sounded by three letters and are 13 in number; viz., فاد — صاد — شین — سین — ذال — دال — جیم — الف — لام — and — کای — قای — غین — عین.

(3) حروف مکتوبی (کتب = *he wrote*) are also pronounced by three letters, but their initials and finals are the same: viz., واو and لون — میم.

28. Letters are also divided into two classes, viz., *حُرُوفٍ مَنْقُوطَةٍ* (نُقْطَةٌ or مَعْجَم = a point), dotted letters, i.e., marked with *diacritical points*; such as ن — پ — ژ &c., and *حُرُوفٍ غَيْرِ مَنْقُوطَةٍ* or مَهْمَل, undotted letters, i.e., letters without *diacritical points*; such as ح — ط — د &c.

29. حُرُوفٍ مَعْجَم = Dotted letters are sub-divided into two classes according to the position of points.

(a) حُرُوفٍ فَوْقَانِي (فَوْق = above) letters dotted above; as, خ — غ — ق — ش — ث &c.

(b) حُرُوفٍ تَحْتَانِي (تَحْت = below) letters dotted below; as, ي — پ — چ — ج — ب.

30. حُرُوفٍ مَنْقُوطَةٍ = Dotted letters are also sub-divided into three classes according to the number of dots.

(a) حُرُوفٍ مَوْحِدَةٍ (وَاحِد = one) = letters with one point; as, ف — ن — خ &c.

(b) حُرُوفٍ مَثْنَاتٍ (ثَانِي = two) = letters that have two dots; as, ق — ت — ي.

(c) حُرُوفٌ مُثَلَّثَةٌ (ثَلَاثٌ = *three*) = letters which have three points; as, پ — ژ — چ — ث &c.

31. Letters are also known by the terms شَمْسِيّ (شَمْسٌ = *the sun*) *Solar*, and قَمَرِيّ (قَمَرٌ = *the moon*) *Lunar*.

32. حُرُوفِ شَمْسِيّ are those letters before which the letter ل of the Arabic definite article ال assumes the sound of the initial letter of the noun to which ال is prefixed. There are fourteen *shamsī* letters, viz., ش — س — ز — ر — ذ — د — ث — ت — ض — ط — ظ — ل and ن; *Examples*: دَارُ الشِّفَا *dāru'sh-shifā*, a hospital; دَارُ الزَّرَبِ *dāru'z-zarab*, the mint; كَرِيمُ النَّفْسِ *karimu'n-nafs* = of a generous soul.

33. حُرُوفِ قَمَرِيّ are those letters before which the letter ل of the Arabic article ال retains its own sound. The قَمَرِيّ letters are 14 in number, viz., ك — ق — ف — غ — ع — خ — ح — ج — ب — ا — م — و — ه — ي. *Examples*: دَارُ الْمَرَضِ *dāru'l-maraz* = a hospital; دَارُ الْكُتُبِ *dāru'l-kutub*, a library.

*N.B.*—The student should remember that although the letter ل loses its own sound before حُرُوفِ شَمْسِيّ and takes that of the letter which follows it, it must always be written in its own form.

## 34. Classification of Letters according to the Organs of Speech.

حروف شمسی	حروف قمری	حروف حلقی
حروف منہ = Dentals or Tooth-letters	حروف لہوی = Palatals or Palate-sounds.	Gutturals or Throat-letters
Teeth-sounds. ذ-ڈ-ٹ-ث-ط	ج-ی	Throat-sounds. ا-خ-ح-ع-ق-غ-ک
Linguals or Tongue-letters.	Labials or Lip-letters or Lip-sounds. و-م-ف-ب	
س-ز-ر ص-ش		

N. B.—The letters پ-چ-ژ-گ belong to the same classes as their cognate letters (i.e., letters formed by the same organs (حروف مُجَانِس) viz., ب-ج-ز and ک.

### 35. Rules for the Permutations of Letters.

#### فوانینِ تبدیلِ حروف

(a) Labials are interchanged with labials; as, پولاد = فولاد = steel; زبان = زفان = the tongue; نهیب = نهیدو = fear; سفید = سپید = white.

(b) Palatals are interchanged with palatals; as, جودی = یودی = a Jew.

*Note.*—ج is sometimes changed into گ as لجام = لگام = a bridle; اوگ = اوج = a summit.

(c) Gutturals are interchanged with gutturals; as, قوچ = موچ = a ram; خسرو = سدر = confessing; استاخ = گستاخ = impudent; اباغ = اباق = a cup.

(d) Linguals are interchanged with linguals; as, فرشته = فرسته = an angel; سارک = شارک = a nightingale; کشتی = کشتی = wrestling.

(e) Dentals are interchanged with dentals; as, دراج = نراج = a partridge; استاد = استاد = a master.

*Note.*—Sometimes the letter ا is changed into ی; as, یکدش = اکدش = a present; یرمغان = ارمغان = union.





## CHAPTER IV.

### Words=الفاظ

36. *Words*=الفاظ ( *pl.* of لفظ ) are articulate sounds, used as *signs* to convey our ideas.

All words=الفاظ=كلمات ( *pl.* of كلمه ) are either *primitive* = جامد or اصلى, *derivative* = مشتق, or *compound*=مركب.

I. A *primitive* or *radical* word = لفظ جامد or اصلى is not derived from another word in the language; as, كار—رحم—باغ &c.

II. A *derivative* word = كلمه مشتق is one that is formed from a *primitive*, either by prefixing or annexing a syllable; as, كاركن—بیرحم—باغبان &c.

III. A *compound* word = لفظ مركب is formed by the union of two or more *primitive* words; as, پُشت + نا = پای + دار = بُز دل = بُز + دل ; خار پُشت = خار &c. دار القَرار = دار + ال + قرار ; نا پایدار

37. *Classifications of* كلمه according to the number of letters=حروف.

I.—ثَنائى ( ثنان = two ) = a *biliteral*, i. e., a word consisting of two letters; as, حق ; خط ; صف .

II.—ثلاثی (ثلاث = *three*) = *triliteral*, i. e., a word consisting of *three* letters; ظالم; صنم; عقل; &c.

III.—رباعي (ربع = *four*) = *quadriliteral*, i. e., a word consisting of *four* letters; ظالم; حساب; &c.

IV.—خماسي (خمس = *five*) a word of *five* letters; ظالم; حرارت; سلطان; &c.

V.—خماسي مزيدفيہ (مزيد = *increased*; فيہ = *in*) a word containing more than *five* letters.

### 38. Contraction of Words = تخفيف کلمات

The following *contractions* of words have become current in Persian. The *contractions* are made by omitting a letter, generally a vowel and sometimes a consonant :—

اصلي Original	مُخفف Abridged Form.	معني Meaning.	اصلي Original.	مُخفف Abridged Form.	معني Meaning.
اندوه	انده	grief.	راه	ره	a road.
اکنون	کنون	now.	شاه	شه	a king.
افغان	فغان	lamentation.	سپاه	سپه	an army.
پنهان	نہان	secret.	فراموش	فراکش	forgotten.
چون	چہ	when.	ماه	مہ	the moon.
خاموش	خمش	silent.	ناگہ	ناگہ	suddenly.
دہان	دہن	mouth.	نگاہ	نگہ	sight.

### QUESTIONS.

I. Give the general rule for the distinction of Persian and Arabic words (13).

II. Separate words purely Persian from those purely Arabic  
 (18) قهر — یقین — زبان — گرد — ثابت — پدل — طفل — عدل — تواضع — قد — عروس

III. How do you distinguish between (2-6-7-8-11-12).

- (1) حُرُوفِ مَثْمُوك and حُرُوفِ نَهْی
- (2) حُرُوفِ مَصْتَحِج and حُرُوفِ عَلَتْ
- (3) حُرُوفِ عَفْوی and حُرُوفِ تَازِی
- (4) حُرُوفِ هِجَا and حُرُوفِ مُشَابِه

IV. What are اعرابُ ثَلَاثَةٌ? Name and describe them. (15)

V. Name حُرُوفِ عَلَتْ. Under what situations are و — ا used as حُرُوفِ مَصْتَحِج? (10)

VI. What are the Persian technical terms for *Vowels*, *Diphthongs*, *Consonants*, *Primitive Vowels*?

VII. What do you understand by مَقْصُور — مَبْزُور — مَفْتُوح — مَكْسُور — مَضْمُون — مَنْصُوب — مَجْرُور — مَرْفُوع?

VIII. What علامات املایی are used in Persian? Name and describe them briefly (19).

IX. What are the names of the following symbols? و, ـَ, ـِ, ـِ, ـِ, and ـِ. How are letters marked with these signs called? (19)

X. Define and illustrate: حُرُوفِ تَحْقِیْقِی — حُرُوفِ شَمْسِی — حُرُوفِ فَوْقَانِی — حُرُوفِ مَكْتُوبِی

XI. Name the different classes of letters according to—

- (1) the position of points. (29)
- (2) the number of dots. (30)

XII. Name the organic divisions of the letters of the Alphabet. (34)

XII. Give some general rule for تبدیل حروف with examples. (35).

XIV. How is the letter و pronounced when it is followed by ب ? What is its name ? Give examples. (20)

XV. Under what circumstances does the letter و assume the sound of م ? (20).

XVI. Explain and illustrate :—واو معدوله—هاي ملفوظی—  
واو معروف — نون فتنه — (20-21-23-24).

XVII. When does the letter ل of the Arabic article ال take the sound of the initial letter of the noun to which ال is prefixed ? Explain with examples. (32)

XVIII. The four letters peculiar to Persian are excluded from the classifications of letters. Why ? Give reasons. (27)

XIX. The letter ل of the article ال changes its natural sound before certain letters. Name those letters and give their technical designation. (32)

XX. Enumerate the different kinds of letters known by the following names :—(34)

حروف سنیه — حروف اسلیه — حروف شفوی — حروف لهوی  
حروف حلقي — حروف محمي — حروف تازی — حروف شمس



## CHAPTER V.

### Etymology = صرف

39. *Etymology* (*Gr. etumos*=true and *logos*=word) صرف explains the *Classification, Inflection, and Derivation* of words.

*Note.*—The Term صرف also signifies *accidence*.

40. **Classification** is the arrangement of words into different *classes* according to their respective properties. These classes are called *Parts of Speech*.

### Parts of Speech = اجزای کلام

41. *Parts of Speech* = اجزای کلام.—There are only three parts of speech in Persian, viz, (I) اسم = the *Noun*, (II) فعل = the *Verb*, and (III) حرف = the *Particle*.

I.—The Term اسم includes Substantives, Adjectives, Pronouns and Participles.

II.—The Term فعل comprises all kinds of Verbs.

III.—The Term حرف includes Adverbs, Conjunctions, Interjections and Prepositions.

### Different kinds of Nouns. اقسام اسما

42. Nouns are classified in the following ways:—

I. اسم خاص, Proper Nouns.

- II. اسم ذات , Abstract Noun.  
 III. اسم عام , Common Noun.  
 IV. اسم الجمع , Collective Noun.  
 V. اسم جنس , Material Noun.  
 VI. اسم تصغير , Diminutive Noun.  
 VII. اسم آلت , Noun of Instrument.  
 VIII. اسم زمان , Noun of Time.  
 IX. اسم مكان , Noun of Place.

43. اسم خاص = A proper noun is the name of a particular person or place; as زال — رستم — &c. ايران — شيراز — فريدون

*Note.*—All proper names are divided into three classes viz.,  
 كُنْيَت — لُقَب — عَلَم.

(a)—Those that are only *proper names* are called

حَاتَم — نوشيروان as عَلَم.

(b)—Those which are *titles of honour* are termed

بِشْمِش الْعُلَمَاء; مَصْلَح الدِّين as لُقَب.

(c)—Those that begin with اَبُو = a father, اُمّ

a mother, اِبْن = a son, are termed كُنْيَت;

as اَبُو الْبَشَر = the father of man, i. e., Adam;

اُمّ الْحَيْش = the mother of the army, i. e., a

standard, اِبْن اَرْض (a son of the earth a stranger).

44. **أمم ذات**—**Abstract Nouns** are the names of *qualities* considered apart from the object in which they are found; as عقل = wisdom; حُسن = beauty; رحمت = شَفَقَت = mercy; لطف = kindness.

## RULES FOR

### The Formation of Abstract Nouns.

#### I. Abstract Nouns are formed from a

##### *Concrete Noun*—

- (a) By affixing **ی**; as دوست + ی = دوستی = friendship; دشمن + ی = دشمنی = enmity; طفل + ی = طفلی = childhood.
- (b) By affixing **ت**; as مُعَبِّب + ت = مُعَبِّبَت = affection; مُصَاحِب + ت = مُصَاحِبَت = familiarity.
- (c) By affixing **یت**; as انسان + یت = انسانیت = politeness; اهل + یت = اهلیت = worthiness; آدم + یت = آدمیت = humanity; جبان + یت = جبانیت = cowardice.
- (d) By changing the final **ه** into **گی** and adding **خواجہ**; as, بندہ = بندگی — خواجه = خواجگی = mastership.

#### II. Abstract Nouns are formed from an

##### *Adjective*—

- (a) By affixing **ی**; as صبور + ی = صبری = patience; راست + ی = راستی = truth; نیک + ی = نیکی = goodness; سخت + ی = سختی = severity.

- (b) By affixing شجاعت = شجاع + ت as, ت = bravery; موافقت = موافق + ت = agreement.
- (c) By affixing جاهليت = جاهل + يت as, يت = ignorance; قابليت = قابل + يت = ability.
- (d) By affixing گرم = گرم + ا as, ا = warmth; سرد = سرد + ا = cold.
- (e) By changing the final ه into گ and adding پاکیزه = پاکیزه + ی as, ی = purity; تازگی = تازگی = freshness.

III By suffixing ی to personal pronouns; as, نوى = تو + ی = conceit; منى = من + ی = egotism.

مر اورا رسد کبریا و منی  
که ملکش قدیم ست و ذاتش فنی

“Grandeur and egotism are proper for him whose kingdom is ancient, and nature independent.”

وحدتی بینی خالی ز دوی. ∴ طهر از کسوت مای و دوی

“You will there see a unity which admits of no duality; in which the distinction of persons (literally, *we-ism* and *thou-ism*) can have no place.”

IV By suffixing ی to cardinal numerals; as, دوی = دو + ی = duality; یکی = یک + ی = unity.

اینجا که توی دوی نماید. ∴ آلبا همه جز یکی نشاید

“In this world, where you exist, there is the appearance of duality; but in the next world there will be nothing but the unity of God.”



45. اسم عام—A Common Noun is the name which is given to every thing of the same kind or class; as شهر = a city; درخت = a tree; چوب = a stick; گل = a flower.

46. I. اسم الجمع = A Collective Noun denotes a number of individuals *united* together as a whole as, فوج = لشکر = an army; رعیت = a subject; گله = a flock; رَمه = a herd; طایفه = a band.

II. اسم جنس A Material Noun denotes substances; as, زر = gold; آب = water; شکر = sugar; سیم = silver; پنبه = cotton.

III. اسم تصغیر = Diminutive Noun. It is a *derivative* from a noun denoting a *small* or a *young* object of the same kind with that denoted by the *primitive*.

**Diminutive Nouns** are formed by adding چ or بچه, وک, and یزه to nouns.

یاچه	{	The particle چ or بچه is used for small creatures and inanimate objects; as, بُزبچه = a kid, a lambkin; مورچه = a little ant; سگچه = a little dog; کوهچه = a hillock; کتابچه = a booklet; جویچه = a streamlet; باغیچه = a small garden; گلچه = a floret.
or		
چه		

ک—The diminutive suffix ک is used for both animate and inanimate objects; as, مردک =

a little man; بَطْك = a little boy; بَطْك = a duckling; مُرَغَك = a chicken; رُودَك = a brook-let = a rivulet; تَاجَك = a little crown; a coronet.

و—The diminutive suffix و is used for animate and inanimate objects; as, پَسَرُو = a little boy; دُخْتَرُو = a little girl; گِیسُو = a ringlet.

یَزِه—It is used with inanimate objects; as, دَانِیَزِه = (a little grain) a lentil; نَایَزِه = a small reed.

47. اَلْت — اسم آلت — This noun denotes the *instrument* used in the performance of that action represented by the verb from which it is derived: as, مِرُوحَه (روح = *he reposed*) a fan; مِفْعَاح (فَعَح = *he opened*) a key; مِقْرَاض (قَرَض = *he cut*) scissors; مِيزَان = a balance.

*Note.*—The initial letter م in the above mentioned instances is termed مِیم (م denoting *instrument*).

48. اَسْم زَمَان — Words denoting *time*; as, رُوز = day; شَب = night; صَبیح = morning; شَام = evening; فَرْدَا = to-morrow.

49. اَسْم مَكَان — This noun denotes the *place* where the action represented by the verb from which it is derived, takes place; as, مَشرِق (شَرِق = *he rose*) the place of rising, i. e., the east; مَغرب (غَرَب = *he set*) the

place of setting, *i. e.*, the west; مکتب  
(نزل) منزل (کتب) *he wrote* a school; منزل  
*he stayed*) a stage.

*Note.*—The initial letter م in the aforesaid examples is called  
میم ظرفیت (میم denoting *place*).

*N. B.*—This force is also expressed in Persian by the  
suffixes showing *place*.

Suffixes = حروف ملحقیات

Suffixes denoting *place*.

آباد احمد آباد (City of Ahmad) Ahmedabad;  
حیدرآباد = Hyderabad.

بار دریا بار = a sea-port; رود بار = a channel; سنگبار  
a stoney place.

خانہ کتابخانہ = a library; کارخانہ = a workshop;  
شرابخانہ = a tavern; سلاح خانہ an arsenal.

زار پنیم زار = a cotton field; کارزار = a battle-field;  
گلزار = a garden; علف زار a pasturage.

سار کوه سار = a hilly region; چشمه سار = a fountain;  
گلشن = a garden.

ستان پرستان = a fairy-land; گلستان = a garden;  
گورستان = a grave-yard.

کده آتشکده = a fire-temple; بتکده = an idol-temple;  
میخانه = a tavern.

دان گلدان = a flower-pot; شمع دان = a candle-  
stick; قلم دان a pen-case.

کاخ — تماشاگاه = a theatre; خوابگاه = a bed-chamber;  
 رزمگاه = a battle-field; کشیکگاه = a gymnasium; چراگاه = a meadow.

لاخ — آتشلاخ = a place abounding in fire; دیولاخ = a place inhabited by demons; رودلاخ = a place abounding in rivers.

### 50. Compound Nouns = اسمای مرکب

Compound Nouns are formed:—

- I. By the juxta-position of two nouns of different meanings; as, سیلاب (سیل = a torrent; آب = water) a flood; شب (شب = night; نم = moisture) dew. خار پشت (خار = a thorn; پشت = a back) a porcupine; سنگ پشت (سنگ = a stone; پشت = a back) a tortoise; مرغاب (مرغ = bird; آب = water) a duck.
- II. By two nouns of the same meaning connected by و; as, مرزو بوم = a native place; مرزو کشور = an empire; زیب و زینت = elegance.
- III. By two nouns of different meanings connected by و; as, آب و هوا (lit. water and air) climate; کار و بار (lit. action and burden) transaction; رد و بدل (lit. rejecting and changing) dispute.
- IV. By prefixing a numeral to a noun; as, چهارپا (چار = four, پا = foot) a quadruped; یک شنبه = Sunday; هزارپا a milleped.

### Questions on the Noun.

- I. Name the Principal Parts of Speech in Persian. (41.)
- II. Classify the following nouns:—  
 مهراب — نوشیروان — طایف — سگچه — قابلیت — طایفم  
 مسجد — میزان — گروه — رعیت — مردی — گندم
- III. Give general rules for the formation of Abstract nouns. (44)
- IV. Give instances of Abstract nouns formed:—(44)  
 (a) By suffixing **ی** to nouns, adjectives, pronouns and numerals.  
 (b) By affixing **یت** and **ت** to nouns and adjectives.
- V. Form Abstract nouns from the following adjectives:—  
 لایخ — ناز — بد — سخت — پاکیزه — تیز —  
 موافق — جاهل — شجاع — صفا — گرم
- VI. Give Persian Grammatical terms for:—  
 Abstract noun ; Collective noun ; Material noun ;  
 Diminutive noun ; Proper noun.
- VII. Give three examples of each of the following:—  
 اسم آلت — اسم مکان — اسم زمان (47, 48, 49)
- VIII. What suffixes are used to form اسم تصغیر ? Give examples. (48 III).
- IX. Give Persian words for:—*booklet, brooklet, streamlet, rivulet, floret, coronet, lambkin, duckling, hillock.*
- X. What is the force of the initial letter **م** in the following words:—  
 مغرب — مسجد — مفتاح — مروحه — منقار — مشرق
- XI. Form اسم تصغیر from:—

گل — کو — کوه — زن — رود — جو — باغ

XII. Form words with the following terminations:—(49)

آباد — بار — لاخ — کده — زار — شن — مار

XIII. State general rules for compound nouns and give examples. (50) [(50)]

XIV. Give instances of juxta-positional compound nouns.

XV. Separate the following compound nouns and explain their meanings:—

آب و هوا — مرز و کشور — میلاد — مرفاب — چارپا  
— کاروبار — شبنم — خارپشت — رد و بدل — سنگ پشت



## CHAPTER VI.

### Inflection = تصریف

51. Nouns are inflected to express *Gender*, *Number* and *Case*.

### Gender = جنس

52. Gender = جنس is the distinction made in nouns, to show whether the persons or things of which we speak are *male*, *female*, or *neither*.

53. • The grammatical Genders are:—

- I. The Masculine = جنس مذکر.
- II. The Feminine = جنس مؤنث.
- III. The Neuter = جنس غیر ذی روح.
- IV. The Common Gender = جنس مستوفی.

I. جنس مذکر (male = ذکر) or جنس مذکر نذکر. The *masculine* gender denotes male animals; as, اسب = a horse; برادر = a brother; پسر = a boy.

II. جنس مؤنث (female = أنث) or جنس مؤنث نانبث. The *Feminine* gender denotes female animals; as, زن = a woman; خواهر = a sister; دختر = a girl.

III. جنس غیر ذی روح (without = فیر) or جنس غیر ذی روح (soul = روح). The *Neuter* gender denotes objects *without life*; as, باغ = a garden; میز = a table; چوب = a stick.

IV. جنسِ مستوی (سو = alike) The Common Gender. Nouns applied to both sexes *alike*, i. e., names which are applicable either to males or females, are said to be of the *Common* gender; as, فرزند = a child (a son or a daughter); دوست = a friend (male or female); مرغ = a bird.

54. The Feminine gender of nouns is distinguished from the *Masculine* in two ways.

### I. First, by Different Words.

#### Masculine Gender.

جنسِ مذکور  
 اب = father.  
 اسب = horse.  
 الاغ = jackass.  
 آهو = stag.  
 باب = papa.  
 برادر = brother.  
 بگده = male slave.  
 پدر = father.  
 پسر = boy.  
 تیس = he-goat.  
 خروس = cock.  
 خسر = father-in-law.  
 خواجه = master, lord.  
 داماد = نرینه = bridegroom.  
 شوهر = husband.  
 کدخدا = master of a family.  
 فوج = ram.  
 مجرد = bachelor.

#### Feminine Gender.

جنسِ مؤنث  
 ام = mother.  
 مادبان = mare.  
 آژان = she-ass.  
 موال = hind.  
 مام = mamma.  
 خواهر = sister.  
 کنیز = female slave.  
 مادر = mother.  
 دختر = girl.  
 جدی = she-goat.  
 ماکیان = hen.  
 خوشدامن } = mother-in-law.  
 خشو }  
 خانون = mistress, lady.  
 عروس = bride.  
 زن = wife. [family.  
 کدبانو = mistress of a  
 میش = ewe.  
 عزب = maid or spinster.

Note.—This kind of *feminine* is called *مؤنث حقیقی*.



## Second, by Prefixes or Suffixes.

II. By prefixing or suffixing the word *نر* for the *masculine* and *ماده* for the *feminine* to the word denoting the whole class; as:—

## Masculine Gender.

جنس مذکر

نر آه = deer.

نر بز = he-goat.

نر ببر = tiger.

نر خوک = boar.

نر سگ = dog.

نر شیر = lion.

نر قاز = gander.

نر گاو = bull.

## Feminine Gender.

جنس مؤنث

ماده آه = doe.

ماده بز = she-goat.

ماده ببر = tigress.

ماده خوک = sow.

ماده سگ = bitch.

ماده شیر =  
lioness.

ماده قاز = goose.

ماده گاو = cow.

*Note.*—This kind of Feminine is called *مؤنث لفظی*.

55. جنس مستوعی = Common Gender. The following words are used either as *Masculine* or *Feminine*.

## Masculine.

بیوه = widower.

رود = son.

زال = an old man.

زوج = husband.

فرس = horse.

## Feminine.

بیوه = widow.

رود = daughter.

زال = an old woman.

زوج = wife.

فرس = mare.

## Feminine of Arabic Words.

56. The *Feminine* of Arabic nouns is formed by adding ة to the *Masculine*; as:—

## Masculine.

جنس مذکر

جد = grandfather.  
 خادم = male servant.  
 خال = maternal uncle.  
 خیاط = tailor.  
 راعی = shepherd.  
 زاهد = monk.  
 سلطان = emperor.  
 سید = lord.  
 شاعر = poet.  
 صاحب = master.  
 عم = paternal uncle.  
 فار = rat.  
 قیصر = emperor.  
 کلب = dog.  
 مخدوم = master.  
 مربی = patron.  
 مطرب = } songster.  
 مغنی = }  
 ملک = king.  
 نبی = prophet.  
 وارث = heir.  
 والد = father.  
 ولی = benefactor.

## Feminine.

جنس مؤنث

جدة = grandmother.  
 خادمة = female servant.  
 خالة = maternal aunt.  
 خیاطه = seamstress.  
 راعیه = shepherdess.  
 زاهدة = nun.  
 سلطانه = empress.  
 سیده = lady.  
 شاعره = poetess.  
 صاحبه = mistress.  
 عمه = paternal aunt.  
 فاره = female rat.  
 قیصره = empress.  
 کلبه = bitch.  
 مخدومه = mistress.  
 مربیه = patroness.  
 مطربه = } songstress.  
 مغنیه = }  
 ملکه = queen.  
 نبیه = prophetess.  
 وارثه = heiress.  
 والده = mother.  
 ولیه = benefactress.

### Feminine of Turkish Words.

57. The *Feminine* of Turkish nouns used in Persian is formed by affixing *م* to the *Masculine*; *بیگ* = a lord; *Fem.* *بیگم* = a lady. *خان* = a prince; *Fem.* *خانم* = a princess.

### Questions on Gender.

- I. How many genders are there in Persian? Name them with their English equivalents. (53)
- II. The *Feminine* gender of nouns is distinguished from the *Masculine* in two ways. Explain them with examples. (54)
- III. How is the *Feminine* of Arabic and Turkish words formed? Give examples. (56-57)
- IV. Give the literal and grammatical meanings of *جنس* and *غیر ذی روح*.
- V. What is the technical term for the *Common Gender*? Give two instances of it. (55)
- VI. Give with meanings the *Masculine* or *Feminine* as the case may be, of *مادیان* — *خانیان* — *خویشامان* — *خوار* — *داماد* — *خاتون* — *خواجه* — *عروس* — *نوشه* — *شهر*.
- VII. Form the *feminines* of *بیگ* — *مُغنی* — *مُرتبی* — *میش* — *آر* — *نیس* — *داب* — *بنده* — *بهر* — *داماد* — *غوج* — *فار* — *خوک* — *خواجه*.
- VIII. Some of the following nouns are *Masculine* and some are *feminine*; separate them.  
— *بنده* — *نوشه* — *والده* — *عمه* — *ضعیفه* — *فقیره* — *خواجه* — *جده*.
- IX. Give instances of *Feminines* formed by means of *prefixes* and *suffixes*. (54, II)
- X. Mention some words that are used either as *Masculine* or *feminine*. (55)



## CHAPTER VII.

**Number=عدد**

58. **Number=عدد** is the inflection of a noun, to indicate *one* object or *more* than one.

There are two numbers.

I. **The Singular=عدد واحد**

II. **The Plural=عدد جمع**

59. **عدد واحد**=The *Singular* denotes *one* object and it is always expressed by the noun in its simple form; as, **کتاب**=a book.

60. **عدد جمع**=The *Plural* denotes *more* objects than one; as, **کتابها**=books.

### RULES

#### 61. For the Formation of the Plural.

I. Nouns that denote *rational beings* form their *plurals* by adding **ان** to the *singular*; as, **پسر**=a boy, *pl.* **پسران**=boys; **زن**=a woman, *pl.* **زنان**=women; **مرد**=a man, *pl.* **مردان**=men.

II. Nouns that denote *irrational creatures* form their *plurals* either by **ان** or by **ها**; as, **شیر**=a lion, *pl.* **شیران**=lions; **اسب**=a horse, *pl.* **اسبان**=horses; **چکاو**=a lark, *pl.* **چکاوها**=larks; **کلنگ**=a crane; *pl.* **کلنگها**.  
**بچه** بستم **چنگها** بنای **هشتم** **زنکها**  
**چکاوها** **کلنگها** **تاروها** **هزارها**

- III. Names of animate objects ending in *or* و form their plurals by inserting *ی* and then the plural suffix *ان*; as, *دانا* = a sage, *pl. دانایان*; *گدا* = a beggar, *pl. گدایان*; *آهو* = a deer, *pl. آهویان*; *پرستو* = a martin, *pl. پرستویان*.

*Exception.* *گاو* ( *و* is a semivowel ) *pl. گاوان*; *نیا* *pl. نیایان* = grandfathers.

- IV. Names of animate objects ending in the *imperceptible* *z* form their plurals by changing *z* into *گ* and adding *ان*; as *بنده* = a slave, *pl. بندگان*; *خواجه* = a master, *pl. خواجگان*; *خواهنده* = a beggar, *pl. خواهندگان*; *مرد* = a dead man, *pl. مردگان*.

*Note.*—When the final *z* is *perceptible* (preceded by *و* or *وا*) the plural suffix is *ان*; as, *شاه* + *ان* = *شاهان* = kings.

- V. Names of inanimate objects form their plural by *ه*; as, *کتاب* = a book, *pl. کتابها*; *قلم* = a pen *pl. قلمها*; *چوب* = a stick, *pl. چوبها*.

*Exception.*—*درخت* a tree, *pl. درختان*.

*Note.*—Parts of the body sometimes form their plural by *ان* and sometimes by *ه*; as, *لبان* = lips; *چشمان* = eyes.

ای مہر تو در دلہا—وی مہر تو بر لبہا

وی شور تو در سرہا—وی سر تو در جانہا

- VI. Names of inanimate objects ending in the *imperceptible* *z* sometimes form their plurals by changing *z* into *ج*, and adding *ات*; as,

قلعه = a fortress, *pl.* قلعات; کارخانه = a workshop, *pl.* کارخانجات; نامه = a letter, *pl.* نوشتجات (written) a letter, *pl.* نوشتجات.

*Note.*—(a) When inanimate nouns end in the *obscure* ة, it is rejected; as, جامه = a robe, *pl.* جامها; پرده = a veil, *pl.* پردها; پیاله = a cup, *pl.* پیالها.

(b) When inanimate nouns end in the *aspirated* ة it is retained; as, راه = a way, *pl.* راهها; چاه = a well, *pl.* چاهها; کوه = a mountain, *pl.* کوهها.

VII. Some inanimate nouns sometimes form their plurals by *ات* and sometimes by *ها* as,

عدد واحد = *Singular*.

عدد جمع = *Plural*.

اتفاق = accident.

اتفاقات

باغ = garden.

باغات

نقصیر = error.

نقصیرات

مُراد = desire.

مُرادات

عطر = perfume.

عطریات

فزل = ode.

فزلیات

نقل = story.

نقلیات

62. **Plural of Arabic Feminines.**—Arabic *feminine* nouns form their plurals by rejecting the final ة and adding the suffix *ات*; as, ملکه = a queen, *pl.* ملکات; والدہ = mother, *pl.* والدات; مہندہ = a lady, *pl.* مہندات.

63. **Plural of Compound Nouns.**—Compound nouns form their plurals by adding the suffix to the second part of the word; as, چارپا = a quadruped, *pl.* چارپایان; صاحبِ دل = a pious man, *pl.* صاحبِ دلان.

### Two Plurals with different meanings.

64. Some nouns have *two plurals* with separate meanings :—

<i>Singular.</i>	<i>Plural.</i>
سر — {	سران = generals.
	سرها = heads.
گردن — {	گردنان = chiefs.
	گردنها = necks.
رقیب — {	رقیبان = guardians.
	رقیبات = serpents.
امر — { <i>Ar.</i>	أمور = affairs.
	اوامر = commands.
بیت — { <i>Ar.</i>	بیوت = houses.
	ابیات = couplets.
حاجب — { <i>Ar.</i>	حُجَّاب = porters.
	حواجب = eyebrows.
اعین — { <i>Ar.</i>	اعیان = nobles.
	عیون = eyes.
غریب — { <i>Ar.</i>	عُربا = poor persons.
	فرائب = strange things.

### Plural with Numerals.

65. When nouns, expressing a *number* or *quantity*, are preceded by numerals, the plural suffix is not used; as, هزار اسب = a thousand horses; ده پادشاه = ten kings; چهل من = forty maunds; چهل سال = forty years.

Dual Number = عددِ ثنّی or مُثنّی

66. عددِ ثنّی or مُثنّی (ثنّی = it was two-fold) is the *dual* number of the Arabic language. It is

formed by affixing ان for the *nominative*, and ين for the *oblique* cases; as, دار a house; داران = two houses, دارين of, to, or in two houses.

67. In Persian the *dual* number with the suffix ين is sometimes used to denote a pair of things; as,

## Examples.

Singular = عدد واحد	Dual = عدد ثنائي
جانب = a side.	جانبين = both sides.
طرف = a side.	طرفين = both sides.
قمر = the moon.	قمرين = the sun and the moon.
كون = the world.	كونين = both worlds.
نعل = a shoe.	نعلين = a pair of shoes.
والد = father.	والدين = parents.

68. جمع الجُموع or مُنتهى الجُموع = *The extreme of plurals or plural of plurals.* It is the last form of the plural number from which no other plural can be formed; as

## Examples.

عدد واحد	عدد جمع	جمع الجُموع
امر = an affair.	أمور	أمورات
بيت = a house.	بيوت	بيوتات
جواهر = a jewel.	جواهر	جواهرات
خرج = expense.	اخراج	اخراجات
صاحب = a master.	اصحاب pl.	اصحاب
فرقة = a sect.	افراق pl.	افاريق
فعل = action.	افعال	افاعيل
قول = a word.	اقوال	اقاويل



### Questions on Number.

- I. Give Persian words for singular, plural and dual numbers, (58, 66).
- II. Give general rules for forming the plural in Persian, (61)
- III. State the different modes of forming the plural of nouns ending in *ه* and give examples. (61 VI).
- IV. How is the plural of nouns ending in vowels formed? Give instances. (61. III)
- V. Mention some nouns that have two plurals with separate meanings. (64).
- VI. How do you form the plural of *Arabic feminines*? Give examples. (62).
- VII. What do you understand by the *Dual* number? What terminations are used for it? (66).
- VIII. How are *عدد ثنیه* and *مثنوی الجمع* otherwise called? (66, 68.)
- IX. What do you understand by the term *جمع المجموع*? Give some examples, (68).
- X. Give with meanings the plurals of — غزل — نازو —  
 بادپا — کشته — آشنا — کارخانه — نیا — گاو —  
 نقل — مراد — خوبرو — نوشته



## CHAPTER VIII.

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حالت = Case.

60. حالت (*lit. state.*) = Case is either the *form* or *state* of a noun or pronoun, to express the *relation* which it bears to other words.

*Note*—All other forms of the noun except the *nominative* are called *Oblique cases*.

70. In Persian the *oblique* cases are formed by means of *prefixes* and *suffixes*.

71. The following six cases are used in Persian:—

- I. حالت فاعلي = The Nominative.
- II. حالت مفعولي = The Accusative.
- III. حالت مفعولي = The Dative.
- IV. حالت جري = The Objective.
- V. حالت اضافت = The Genitive.
- VI. حالت ندا = The Vocative.

72. حالت فاعلي = The Nominative is the case which denotes the person or thing about which we are speaking; as, استاد رفت; کتاب از دست افتاد

73. حالت مفعولي = The Accusative case is generally formed by adding the termination را; as, او مرا دید; استاد شاگرد را طلبید

## RULES

**74. For the Insertion of the Termination را**

I. When we wish to render the object definite or particular, را is added; as,

قاضی جلّاد را طلبید; مغل طوطی را خرید

II. When the action described by the verb is such as might be performed by either the subject or the object, the termination را is added to avoid ambiguity; as, رستم سهراب را بیفکند; شیرفیل را کشت

III. When a personal pronoun or its substitute خود is used as the object of a verb, the termination را is added; as,

نگه دار مارا ز راه خطا; مرا نمی شناسی  
فلان شخص خود را پنهان کرده است

**75. Rules for the Omission of را.**

I. When the nature of a sentence is such as to enable the reader or hearer to comprehend the sense clearly without را, it is omitted; as,

دوستی طعام فرستاد; شخصی خطی می نوشت

II. When a conjunctive personal pronoun is used as the object of a verb, the termination را is dispensed with; as, دیروز دیدمش; پادشاه خلعتم بخشید

**Position of the Termination را.**

**76.** When the object of a verb is connected with another noun or governed by an adjective, the termination را is added to the latter noun or adjective; as, پادشاه خراسان سلطان محمود سبکتگین را بخواب دید; این گدای شوخ چشم مبدّر را برانید

77. **حالت مفعولی** — The **Dative** Case is formed either by prefixing the particle به or by suffixing را; as, به هر مزچنین گفت نوشیروان; استاد شاگرد را انعام داد

*Note*—In a sentence where the Dative and the Accusative both occur together, if the Accusative be indefinite, the Dative is formed by را; as, شخصی مال خود صرافى را سپرد, but if the Accusative be definite, it takes را, and then the Dative must be formed by prefixing the particle به; as,

امیرى پسر را به ادیبى داد — پادشاه آن خلعترا به وزیر داد

78. **حالت جری** — The **Objective** case is formed by prefixing any of the prepositions از, در, با, and برای to the Nominative; as, از قلم, در باغ, با شمشیر

79. **حالت ندا** — The **Vocative** Case. It is formed by prefixing either ای or یا to the Nominative; as, یا خدا, یا رحیم, O Merciful God.

II. In poetry the Vocative is frequently formed by suffixing ا to the Nominative; as, کریمه, O Merciful! پروردگارا, O God! خسروا, O king!

الها قادرا پروردگارا — کریمه منعمه آمرزگار \*

کره ادا دلیرا شاهانوزرا — گوانا چدارا مهادر اورا \*

80. **حالت اضافت** — (*lit. relation*). The **Genitive** or Possessive Case is formed by prefixing the short vowel — *zir* to the noun in the Possessive Case; as, خلعت وزیر, the robe of the minister; اسب پادشاه, the horse of the king. Hence, every possessive construction must have three parts, viz., the first or governing noun is termed the **مضاف**

and the second *or the noun governed* is called *کسرۀ اضافت* and the *vowel زیر* is called *مضاف الیه*.

It undergoes changes in the following cases:—

I. If the *مضاف* ends in the long vowel **ا** or **و** the letter **ی** is used instead of *زیر* ;  
as, *پای دوست* — *موی سر* — *روی پسر* —  
*بری گل*

II. If the *مضاف* ends in the long vowel **ی** or the imperceptible **ه**, the mark **ـ** *hamza* is used; as, *جامۀ برادر* — *خانۀ پدر* —

*N. B.*—When the *مضاف* ends in the perceptible **ه** the short vowel *زیر* **ـ** is used ; as, *شاه ایران* — *راه صواب* — *سپاہ دشمن*

*Note.*—Hence there are three *علامت اضافت* (*pl. علامت*) signs of the Genitive case, viz., **ـ** *zir.*, **ی** and **ـ** *hamza*.

81. When two or more nouns follow each other in the possessive case, the sign of the possessive is affixed only to the last *مضاف* as, *اسب وفیل و گھنڑ و زیر* as,

82. *اقسام اضافت* = Different kinds of

*Izafat* :—

- I. *إضافت بیانی* or *توضیحي*
- II. *إضافت تملیكي* or *تخصیصي*
- III. *إضافت توصیفي* or *موصوفي*
- IV. *إضافت مقلوبی* or *قلب اضافت*

- V. إضافَتِ ظرْفِي VI. إضافَتِ استعاره  
 VII. إضافَتِ تشبیهی VIII. إضافَتِ ابْنی  
 IX. نك إضافَتِ

83. إضافَتِ بیانی or توضیحی is that kind of possessive construction in which the مضاف الیه denotes the *substance* or *material* of which the مضاف is made; as, تخت عاج = a throne of ivory; دیوار خشت = a wall of bricks; خانم طلا = a ring of gold; طوق سیم = a chain of silver.

48. إضافَتِ تملیکی (ملک = *property*) is that in which the مضاف الیه is the *owner* of the مضاف; as, گنج قارون = the treasure of Kārun; رخسارستم خانۀ دہقان = the house of a peasant; قصر سلطان = the palace of the king.

Note.—Sometimes the مضاف is the owner of the مضاف الیه; as, قیصر ہند — سلطان روم — خاقان چین.

85. إضافَتِ توصیفی or موصوفی (وصف = *qualified*) is that which expresses the relation between the موصوفی (the noun *qualified*) and the صفت (*adjective*); as, روز روشن = a bright day; باغ خرم = a delightful garden; گرد دلیر = a brave hero; تیغ تیز = a sharp sword; شب تار = a dark night.

مال خرم فال نیکو مال وافر حال خوش

اصل ثابت نسل باقی تخت عالی بخت رام

بادت اندر ہردو گیتی برقرار و بردوام

*Note.*—When compound adjectives are used, the *إضافت* is termed *توصیفی مرکب*; as, *امسپ بادپا* = a fleet steed; *مرد سگدل* = a merciless man, *د رجفا پیشم* = cruel world.

86. *إضافت تشبیہی* (شبه = *it resembled*) it is a kind of *simile* (i.e., *comparison of two things*) in which the *مُضاف الیه* is compared to the *مُضاف*; as, *دل چون آینه* = the heart which resembles a mirror; *مرد چون شیر* = a man who resembles a lion; *رخ چون گل* = cheeks like roses; *لب چون غنچه* = lips like rosebuds.

*Note.*—In the example *دل* , *آئینہ دل* is the thing compared = *مُشَبَّہ بہ* and *آئینہ* is the thing compared to = *مُشَبَّہ*

*إضافت استعارہ* is that which indicates a metaphor; as, *دست عقل*, the hand of wisdom, *سر ویش*, the head of intelligence.

87. (a) *اظافت ظرفی* — (*ظرف* = *a vessel*) is that kind of possessive construction in which the *مُضاف الیه* is the *receptacle* of the *مُضاف*; as, *آب دریا* = the water of the sea; *ریگ صحرا* — *میوہ باغ*.

(b) Sometimes the *مُضاف* is the *receptacle* of the *مُضاف الیه*, as, *کیسہ زر* = a purse of gold; *کوزہ آب* = a pitcher of water; *شیشہ شراب* = a bottle of wine.

*Note.*—In the aforesaid instances the thing contained is called **مظروف** and the vessel or the receptacle is called **ظرف**.

**إضافة ابني** is that in which the relation between the father and the son is expressed by the omission of the word **حجاج بن يوسف** *i. e.*, **حجاج يوسف بن**;

88. **إضافة مقلوبی** or **قلب إضافة** (**قلب** = *inverted*) is that kind of possessive construction in which the ordinary form of **إضافة** is inverted, *i. e.*, the **مضاف الیه** is preceded by **مضاف** and the **علامة إضافة** is omitted, as, **پناه عالم = عالم پناه** = the asylum of world; **سپاه سالار = سالار سپاه** = the general of an army; **آب گل = گلآب** = rose-water; **شهریار = شهر** (the friend of a city) a king.

89. **فک إضافة** — There are certain words such as **ولي** and **نايب** — **قائم** — **صاحب** — **سر** which do not admit of the **علامة إضافة**, when they are used in a possessive construction; this kind of **إضافة** is called **فک إضافة** as, **صاحب دل** = a pious man, **صاحب هنر** = a skilful man, **سرمايه** (**سر** = source, **مايه** = wealth) capital; **قائم مقام** = a successor; **ولي نعمت** (**ولي** a master; **نعمت** = favour) a patron.

*Note.*—When the words **سر** = head and **صاحب** = owner are used in a restricted sense, the **علامة إضافة** is used; as **سر دوست**, **صاحب خانہ**. ✓

### Declension = تصریف

90. Persian nouns do not undergo any change in the terminations of their *oblique cases*, whether they be singular or plural, masculine or feminine.



	عدد واحد <i>Singular.</i>	عدد جمع <i>Plural.</i>
Nom. حالت فاعلی	دوست a friend	دوستان
Acc. مفعولی	دوست را a friend	دوستان را
Dat. مفعولی	به دوست or دوست را	به دوستان or دوستان را
Obj. جری	از دوست با دوست	از دوستان با دوستان
Gen. إضافت	دوست — of a friend	دوستان
Voc. ندا	ای دوست O friend!	ای دوستان

*Note.*—In like manner may be declined every substantive in the Persian language. The only questions are, in the first place, whether *ی* or *ه* should be used as the sign of the Genitive Case; and secondly, whether *ان* or *ها* is to be added in plural.

### Questions on Case.

- I. What does *حالت* literally signify? What is its grammatical name? (69)
- II. Name all the cases. How are they generally formed in Persian? (70, 71) [Give examples. (73, 77)]
- III. How are the accusative and the dative cases formed?
- IV. State the general principles that regulate the insertion of the termination *را* and illustrate by examples. (74)
- V. Give rules for the omission of *را* (75)
- VI. Where is the termination *را* placed, when the object of a verb is connected with another noun or qualified by an adjective? (76)
- VII. How are the dative and the accusative formed when both occur together in a sentence? (77, *Note*).

- VIII. What cases are formed by prefixing prepositions and suffixing <sup>1</sup> to the nominative ? (78. 79)
- IX. What twoways are there of expressing the vocative case ? What is the distinction observed in their usage ? (79)
- X. How is the **حالت اضافت** formed ? What are its principal parts ? (80)
- XI. How are the words connected by **علامت اضافت** called in Persian ? How are they placed in a genitive construction ? (80)
- XII. What is generally used as **علامت اضافت** ? Notice the changes it undergoes in some cases, giving examples Enumerate **علامت اضافت** with examples.
- XIII. Name the different kinds of **اضافت** (82)
- XIV. Define and illustrate **ظرفی** — **توضیعی** — **توصیفی** — **استعاره** — **تشبیہی** — **تملیکی** — **مقلوبی**
- XV. Explain fully **فک اضافت** (89)
- XVI. Mention some words that do not admit of **علامت اضافت** when they are used in a genitive construction.
- XVII. Distinguish between **مضاف الیه** and **مضاف**, **ظرف** and **مشبہ بہ**, **مشبہ** and **موصوف** and **صفت** and **مظروف**.
- XVIII. Name and explain the following **Izáfats** :—  
 — **کاسہ بلور** — **تین آہن** — **خجاریسر** — **شیشہ گلاب** — **گلاب**  
 — **مزرع گندم** — **شب تار** — **لعل لب** — **زاد بوم**  
 — **اورنگ زیب** — **دشمن صعب** — **لالہ رخ** — **صندوق کتب**  
 — **گدای مہذور** — **کد خدا** — **طوق سیم** — **صاحب فرض**  
 — **سنبل زلف** — **شاہ نامہ** — **ناخدا** — **میماب** — **شہریار**



## CHAPTER—IX.

### صفت = Adjective.

91. صفت (*lit. quality*). An *Adjective* is a word used with a noun to denote some *quality* or other *attribute* belonging to the person or thing represented by the noun; as, مرد نیک = a good man; گیاه سبز = green grass; روی زیبا = a beautiful face. In these instances نیک—سبز and زیبا are adjectives, and مرد گیاه— and رو are nouns qualified by these adjectives, and they are called موصوف.

92. اسم موصوف (= وصف). The noun qualified by an adjective is called اسم موصوف; as, روز روشن = a bright day; روز is موصوف and روشن is صفت; باغ خرم = a delightful garden, باغ is موصوف and خرم is صفت.

93. Position of the صفت.—In a sentence the صفت is generally placed after the موصوف and they are both connected by the short vowel *زیر*, which is called کسر توصیفی; as, مرد شجاع = a brave man; شب تار = dark night; عمر عزیز = precious life.

94. It undergoes changes in the following cases:—

- (a) If the موصوف ends in long vowels *ا* or *و*, the letter *ی* is used instead of *زیر*; as, گدای کور = a blind beggar; روی زیبا = a beautiful face; پای دراز = a long leg; موی سفید = white hair; هوای خوش = pleasant air.

- (b) If the موصوف ends in the imperceptible ة, the mark  $\text{ـ}$  *hamza* is placed over it; as, جامۀ سفید = a white robe; پنجه تیز = a sharp claw; چشمۀ شیرین = a sweet stream. But if the موصوف ends in the perceptible ة, the short vowel  $\text{ـ}$  *zir*, is used, as شاه عادل — کوه بلند — ماه روشن — راه راست

Note —(a) In Poetry the adjective sometimes precedes the noun; as,

پشپوار دستور بردست شاه \* اودشمن نامور رسم است  
جز از پاک ایزد نرسم ز کسی

- (b) Some adjectives may be placed indifferently *before* or *after* the qualified nouns; as, پیران پیر — پیرزن پیر, سال بسیار — بسیار کسی, تمام روز — اعتماد تمام, نیک مرد, نوجوان, شیرین زبان, حاضر جواب.
- (c) Sometimes substantives are used as adjectives; as, مرد دزد — مرد درویش — مرد باغبان.

مراتب تفضیل = Degrees of Comparison.

95. **Comparison** is the inflection of an adjective to denote the *increase* or *decrease* of the quality implied in the adjective.

96. There are two *degrees of comparison*, viz., the *Comparative* = صفت تفضیل and the *Superlative* = صفت مبالغه.

97. **عفت ماکض** (ماکض, *it was pure*). The **Positive** state or form is the simple quality itself, and is therefore *not a degree*; as, تلخ = bitter; زشت = ugly; سخت = severe.

98. **صفت تفضیل** (فضل, *he excelled*). The **comparative** degree expresses a *greater degree* of the

quality than the positive. It is formed by adding the suffix *تر* to the *Positive*, as, شیرین تر = sweeter, بزرگتر = greater, خوبتر = better.

99. The word "*than*" after the Comparative degree is expressed by *از*; as,

شهد شیرینتر از شکر است \* شیر ژیا نقر از پلنگ است

*Note.*—The Adjective *به* is often used in the *positive form* when denoting *comparison*, and it is generally followed by *که* or *از*; as, خاموشی به از سخن بد است

بازوی بخت به *که* بازوی زور \* معزولی به *که* مشغولی  
یک طلعت زیبا به از هزار خلعت دیدا \* اندکی جمال به از بسیاری مال

100. *Superlative* degree expresses the *highest* degree of the quality. It is formed by adding the suffix *ترین* to the *Positive*, as بزرگترین = greatest; شیرینترین = sweetest; خوبترین = best.

*Note.*—Sometimes the termination *ترین* is contracted into *ین*; as, بوین = بوترین = highest; بهین = بهترین = best; کھین = کھترین = smallest; مهین = مهترین = greatest. مہین ملاطین روی زمین و بہین خواتین دنیا و دین \*

*Note.*—The *Superlative* governs the *genitive*; as, کمترین جانوران خراست \* بهترین خزان جهان ہراست  
کرم و سخاوت بہترین خصایل انسان است \*

(b) The *Superlative* is sometimes used like a simple adjective to express *pre-eminence* in some quality, in which case the *Izafat* is not used; as,

نگویم گرامیدترین گویہری — سپردم بہ نامیدترین شوہری

"I will not say that I have given the most excellent lady to the most illustrious husband."

### Arabic

#### Comparative and Superlative.

101. The *Comparative* and *Superlative* degrees of Arabic adjectives are formed by prefixing the letter *alif* ا to the triliteral root.

*Note.*—If we reject *servile letters* from Arabic words we get their trilateral roots. The *servile letters* are س — ث — ا — م — ن — و — ي. It must be remembered that the *servile letters* may be used as *radical letters* of the trilateral root.

### Arabic Comparative and Superlative.

Adjectives.	Trilateral Roots.	Comparative or Superlative.
جميل = beautiful.	جمل	اجمل
جليل = glorious.	جل	اجل
حسين = beautiful.	حسن	احسن
حقير = contemptible.	حقر	احقر
حقيق = true.	حق	احق
خالص = sincere.	خلص	اخلص
ذليل = mean.	ذل	اذل
رحيم = merciful.	رحم	ارحم
سعيد = happy.	سعد	اسعد
سافل = low.	سفل	اسفل
شريف = noble.	شرف	اشرف
شجاع = brave.	شجع	اشجع
عظيم = great.	عظم	اعظم
عادل = just.	عدل	اعدل
عزيز = precious.	عز	اعز
فاعد = excellent.	فضل	افضل
فقير = poor.	فقر	افقر
قليل = little.	قل	اقل
كبير = great.	كبر	اكبر
كامل = perfect.	كمل	اكمل
مبارك = blessed.	برك	ابرک
مشهور = celebrated.	شهر	اشهر

## Double Comparative.

102. Sometimes we meet with both forms (*Arabic and Persian*) united ; as, افضل تر = more excellent ; اصعبتر = more difficult ; اعظمتر = greater.

103. صفت مرکب = **Compound Epithets.**—

*Compound Adjectives* are formed :—

- I. By the *juxtaposition* of two nouns ; جفا پیشه (جفا tyranny, پیشه = profession) tyrannical ; بزدل (بز = a goat, دل = heart) timid ; بوی رو (بوی fairy, رو face) beautiful ; سنگدل (سنگ = stone, دل = heart) cruel ; سرقد (سرو = cypress, قد = stature) tall , بادپا (باد = wind ; پا = foot) fleet.
- II. By prefixing an adjective to a noun ; as, خوب رو (خوب = good, رو = face) beautiful ; نیک سیرت (نیک = good, سیرت = conduct) virtuous ; پاک دامن (پاک = pure, دامن = skirt) chaste.
- III. By suffixing an imperative to a noun ; as ; گیر دل (گیر = seize, دل = heart) strong ; سرفراز سر (سرفراز = exalt, سر = head) eminent ; کار دان (کار = action ; دان = know) skilful ; دلپسند = pleasant.
- IV. By suffixing a past participle to a noun ; as, جهان دیده (جهان, world, دیده seen), experienced ; سال خورده (سال = year, خورده = eaten) old ; دل شکسته (دل, heart, شکسته broken) disappointed ; جنگ آزموده (جنگ battle, آزموده, tried) veteran ; کار آزموده (کار, work. آزموده, tried) skilful.

104. There is an extensive class of adjectives formed by means of *prefixes* = حروف وصل and *suffixes* = حروف ملحق.

### Adjectival Prefixes.

با — *with, possessing*; as با مال = rich; با هوش = intelligent; با دل = generous.

بی — *without*; as, بی بهاره . helpless; بی وقوف ignorant, بی رحم cruel; بی وفا ungrateful.

کم — *little, nothing, as*, کم خرد = stupid; کم نهم = unfortunate; کم زور = weak.

نا — *not*; as, نا چیز = worthless, نا امید = hopeless; نا بینا = blind; نا پسند = disagreeable; نا خوش = unhappy; نا پاک = impure.

هم — *together, same* هم دم = هم نشین = intimate, هم درد = sympathetic.

### Adjectival Suffixes.

105. Denoting *possession* and *fulness*.

مار — شرمسار = bashful; شاخسار = umbrageous.

سهمگین — خشمگین = angry; غمگین = sorrowful; گین = horrible; اندوه گین = melancholy.

مند — هنرمند = skilful; دردمند = afflicted; سودمند = profitable; خردمند = wise.

ناک — خطرناک = dangerous; هولناک = dreadful; دردناک = painful; غمناک = melancholy.

خاردار — زردار = rich; ابردار = cloudy; خاردار = thorny.



مؤگوار = mournful; ناقصروار = faulty;  
 اُمیدوار = hopeful. [famous.

نامور = famous; کینه ور = revengeful; ہنرور = skilful;

### Adjectival Suffixes.

Denoting *likeness, similitude, or resemblance.*

مرد آسا = like a man, manly; مُشکی آسا =  
 like musk, odoriferous.

زرد چرہ = yellowish; سیہ چرہ = blackish.

خور دیس = like the sun; ماء دیس = like the moon.

محرما = resembling ambergris; مہرما = magical.

گاوسار = (earth-like) humble; خاکسار =  
 like an ox.

[tulip-like

لالہ سان = (cat-like) deceitful. گرنہ سان = سان

گلہام = rose-like, of a rose colour; لالہام =  
 ruby-coloured.

گلگون = rose-coloured, لالہ گون = of a  
 tulip colour. میگون (wine-coloured)  
 reddish.

ذرہ وار = (like an atom) humble; دیوان وار = like a mad man.

نہروش = like a rose-bud; قمرش =  
 moon-like.

**Adjectival Suffixes,**

**106. Denoting worthiness or fitness.**

آذر — شاهانه = princely; خسروانه = کingly = royal. دیوانه (fit for a demon) mad.

وار — شاهوار (befitting a king) royal.

**107. Adjectival Suffixes denoting relation.**

انی — جسمانی (belonging or relating to the body) corporal; نورانی = luminous, bright; لفسانی = sensual.

بی — انسانی human; ارطبی = (pertaining to the earth) earthly; شیرازی = of or relating to Shiraz; مصری = Egyptian.

**Adjectival Suffix denoting material.**

ین — made of; زرین — golden; آتشین = fiery; چوبین = wooden; پشمین — woollen.

**108. تصغیر صفت = Diminutive of Adjectives.**

چر — سبکچه = somewhat light.

ک — تلخک = somewhat bitter; نیزک = somewhat sharp; زردک = somewhat yellow; سفیدک = somewhat white; سرخک = somewhat red; شیرینک = somewhat sweet; گرمک = somewhat hot; خوشترک = somewhat pleasanter.

**Questions on the Adjective.**

I. Distinguish between صفت and موصوفی (91, 92)

II. Where is the صفت placed in a sentence? How is it generally joined with موصوفی? (93).

- III. When do you use **ی** and **ه** between **موصوف** and **صفت** ? (94)
- IV. Name the degrees of comparison, and state how they are formed in Persian and Arabic. (98, 100, 101)
- V. What particles are used in Persian to express the word "than"? Use them in sentences. (99).
- VI. Give instances of superlatives formed by the suffix **ین** and by the prefix **ا**. (100, 101).
- VII. What adjective is used to denote comparison without the suffix **تر**? (99 Note.)
- VIII. How many servile letters are there in Persian? Name them. (101 Note.)
- IX. How do you find the triliteral root of a word? Give examples. (101 Note)
- X. Mention some adjectives that take for their comparatives both the suffix **تر** and the prefix **ا** (102).
- XI. Give the meanings and Arabic superlatives of the following adjectives: — **ذلیل** — **خالد** — **جلیل** — **عالم** — **قلیل** — **رحیم** — **شجاع** — **حقیر** — **سعید** — **شریف** — **کامل** — **مُبَارِک** — **مَمْنُون**.
- XII. Give with meanings the positive forms of **اَشْرَف** — **اَظْهَر** — **اَحَق** — **اَجَل** — **اَضْعَف** — **اَفْقَر**.
- XIII. What parts of speech are combined to form compound adjectives? Give examples. (103).
- XIV. How are the adjectives implying "possession," "similitude" and "fitness" formed in Persian?
- XV. Convert, by the use of affixes, the following nouns into adjectives. **دام** — **آرزو** — **نم** — **آمید** — **سهم** — **مُشک** — **خشم** — **سوی** — **شاخ** — **پَر** — **سود** —

XVI. Give examples :—

(a) Of adjectives positive in form but used comparatively. (99)

(b) Of adjectives forming their superlatives by **بیش**

XVII. Give as many examples as you can of the following four kinds of compound epithet :—(103)

(a) Noun + noun, (b) noun + participle, (c) noun + imperative, (d) adjective + noun.

XVIII. In the following, separate the prefixes and give meanings of the prefixes and words :— **همدرد** —

— **کمفهم** — **همدیل** — **ناپایدار** — **داهوش** — **بیوف**

**کمزور** — **داعمال** **ناصپاس** — **دیتحدا**

XIX. Enumerate and give examples of suffixes denoting “fulness” and “resemblance” (105)

XX. Do adjectives ever form their diminutives? If so, how? Give examples. (108)

XXI. Pick out and explain all the prefixes and suffixes in the following words :— **شاه** **و** **ش** **آ** **میدوار** —

— **دیوفا** — **گرمه** **سان** — **غمگین** — **کمترد** — **فا** **آ** **مید**

— **گاو** **سار** — **شاه** **دیس** — **عولداک** — **لاله** **گون**

**باخرد** — **قمروش** — **ذره** **وار**



## CHAPTER X.

### Pronouns = ضمائر

109. ضمير A Pronoun is a word used *instead of a noun*, to avoid repeating it in the same sentence; as, چون پادشاه در تخت نشست او وزیر خود را طلبید.

110. ضمائر Pronouns may be divided into the following classes; —

- I. اسم ضمیر = Personal.
- II. اسم موصول = Relative.
- III. اسم استفهام = Interrogative.
- IV. اسم مشترک = Reflexive.
- V اسم اشارہ = Demonstrative.
- VI. اسم اضافت = Possessive.
- VII. اسم تنکیر = Indefinite.
- VIII. اسم مبهم = Distributive.
- IX. اسم متقابل = Reciprocal.

111. **Personal Pronouns** are the *substitutes* for the names of *persons*. There are three *personal* pronouns; namely, **من** = I, **تو** = thou, **او** = he or she.

**Personal Pronouns** are of two kinds, *viz.* —

- I. **ضمایر منفصل** (فصل = *he separated*) Disjunctive Personal Pronouns; *namely*,  
 من = I pl. ما = we; تو = thou pl. شما = you; او = he pl. ایشان = they.
- II. **ضمایر متصل** (وصل = *he united*) Conjunctive Personal Pronouns; *namely*, ت, م, شان, نان, مان, pl. ش.

### 112. Disjunctive Personal Pronouns —

او — تو — من = **ضمایر منفصل** are used both as *masculine* and *feminine*; as, من = I (a *man* or a *woman*), تو = thou (a *boy* or a *girl*); او = *he* or *she*.

**113. Disjunctive Personal Pronouns** have *two* numbers, the *singular* and *plural*; and *three* persons in each number; *namely* —

- I. **کَم : مَکَم** = *he spoke* lit. a speaker, *i.e.*, the first person; as, من = I pl. ما = we.
- II. **خطب : مخاطب** = *he addressed* lit. one spoken to by another, *i.e.*, the second person; as, تو = thou pl. شما = you.
- III. **غیب : عایب** = *he was absent* lit. absent, *i.e.*, the third person; as, او or وی = he pl. ایشان = they.

## Declension of Personal pronouns.

نصريف ضمائر

114. **مَنْكَلَام** = First Person.

واحد = Singular.	جمع = Plural.
حالت فاعلي Nominative.	من = I. <b>اَنا</b> = we.
حالت مفعولي Accusative	مرا = me <b>اَمارا</b> = us.
حالت مفعولي Dative.	<div> <div> مرا = me.  به من = to me. </div> <div> مارا = us.  به ما = to us. </div> </div>
حالت جري Objective.	<div> <div> ار من = from me.  با من = with me. </div> <div> از ما = from us.  با ما = with us. </div> </div>
حالت انماوف Genitive	من = my.      ما = our.

115. **مَنْخَطَب** = Second Person.

واحد = Singular.	جمع = Plural.
حالت فاعلي Nominative	تو = thou      شما = you
حالت مفعولي Accusative	تو را = thee.      شما را = you.
حالت مفعولي Dative	<div> <div> تو = thee.  به تو = to thee. </div> <div> شما را = you.  به شما = to you. </div> </div>

واحد = *Singular.*جمع = *Plural.*

حالتِ حرّی	{	از تو = from thee.	{	از شما = from you.
Objective		با تو = with thee.		با شما = with you.
حالتِ ندا	{	ای تو = O thou!	{	ای شما = O you!
Vocative				
حالتِ إضافة	{	تو = thy.	{	شما = your.
Genitive				

116 شایب = *Third Person.*واحد = *Singular.*جمع = *Plural.*

حالتِ فاعلی	{	او = he or she.	{	ایشان = they.
Nominative				
حالتِ مفعولی	{	او را = him.	{	ایشانرا = them.
Accusative.				
حالتِ مفعولی	{	او را = him.	{	ایشانرا = them.
Dative		به او = to him		به ایشان = to them.
حالتِ حرّی	{	از او = from him.	{	از ایشان = from them.
Objective		با او = with him.		با ایشان = with them.
حالتِ إضافة	{	او = his.	{	ایشان = their.
Genitive				

117. ضمائر متصل = *Conjunctive Personal*

*Pronouns.* When they are joined to nouns, they correspond either with the Possessive or the Dative Case; as. پادشاهِ خاتمِ مذهب، اسبِ من، امیمِ گریخت



= خلعت مرا. In the first instance م is called ميم ماضى, and in the second it is called ميم مفعول. اِضافت and ش are also used in the same way.

نَشِ روشن خطش جوشن رخش گلشن لبش شکر

118. When a noun ends in ا or و the letter ی is inserted between the noun and the *pronominal suffix*; as پای من = پايم, my foot; so, پايش and پايت; گلويم, رويم, رویش and رویت, my, thy and his throat.

119. When a noun ends in ى, the letter ا is inserted between the noun and the *pronominal termination*; as, خانه من = خانه ام, my house; in the same manner خانه اش and خانه ات, جامه اش and جامه ات, my, thy and his robe.

120. When these *pronominal terminations* are joined to a verb, they correspond with the Dative or Accusative Case of the personal pronouns, and are called ش مفعول; as, دادم ترا = دادم ت, I gave thee; پرسیدندش = پرسیدند او را, they asked him; زرم بخشید = زرم مرا بخشید, he gave me money.

121. The plural terminations مان, تان, and شان are sometimes used in poetry to denote the possessive, as well as the dative and accusative; as, "May the All-provident God give them glory and victory"

زبون گشت رومی و بیکار شان

اجل خواست کردن گرفتار شان

"The Grecians were defeated in their battle, and Death desired to make them his prey."

ممرتان مدام بادا = "May your life be perpetual."  
 جهان دیده پیری زمان بر کنار = An old experienced  
 man had sat apart from us.

اگر ایزد دعای شان شنودی

### Relative Pronouns.

122. اسم موصول (*he joined*). —It stands for a noun previously expressed, *i.e.*, "ANTECEDENT" = که = who and چه = which, are considered as relative pronouns.

123. The pronoun که has for its antecedent (موصول بر) either an animate or an inanimate object; پادشاهی که طوح ظلم فکند — بای دیوار ملک خویش نکند, درختی که اکون گرفتست پای — بدیروی شخصی برآید ز جای

The pronoun چه is used only for inanimate objects, and it is always preceded by such words as آن, چنان, چندان, و.

### Compound Relatives.

124. ضمایر موصول مرکب —The compound words هرآنچه, هرچه, and هرآنکه, هرکه correspond to the words "whosoever," "whatsoever," or "whichever," the former generally denoting rational beings, and the latter inferior animals, or inanimate objects; هر که دست از جان بشوید هرچه در دل آید بگوید

### Interrogative Pronouns.

125. اسم استفهام (*he understood*) —The Interrogative Pronouns are used in asking questions; they are که = who; چه = what, which; کدام = which; چند = how many, how much.

- (a) نیکبخت کیست is used for persons; as, پدرت کیست; ادب از که آموختی.
- (b) دلت چه می خواهد, is used for things; as, بذرت چیست; امروز چه خوردی.
- (c) کدام is used both for persons and things; as, کدام پسر حاضر است; کدام عمل نیک در دنیا کردی.
- (d) چند is used for number and quantity; as, چند کتاب فارسی خواند; چند روز گذشت;  
این فرور و خشم چند; این ستم و بیداد چند;

*Note.*—Interrogation is usually expressed in Persian by the tone of the voice. In writing, however, the interrogative particle آیا is prefixed to a question, or the word یانه affixed to it; as, آیا سبق خواند; طعام خوردی یانه.

**Possessive Pronouns** = ضمایر مضاف الیه.

126. The possessive pronouns, *mine, thine, his, hers, &c.*, are expressed in Persian by the phrases از آن من or آن من = *mine*; از آن تو or آن تو = *thine*; از آن او or آن او = *his or her*; از آن ما or آن ما = *our*; از آن ایشان = *their*.

*Note.*—The phrase از آن is also used with nouns, and signifies “belonging to;” این خانه اول از آن که بود؟ گفت از;  
آن جدم; چون او بگذشت از آن که شد؟ گفت از آن پدرم\*

### Reflexive Pronouns ضمائر مشترک

127. The invariable word **خود** exactly corresponds with the reflexive pronoun "*self*."

#### Various Usages of خود

(a) It is employed equally for the first, second and third persons in the singular as well as the plural; as:—

واحد = Singular.	جمع = Plural.
من خود = I myself.	ما خود = we ourselves.
تو خود = thou thyself.	شما خود = you yourselves.
او خود = he himself, or she herself.	ایشان خود = they them- selves.

(b) It is employed as a substitute for a possessive pronoun if it be of the same person with the nominative of the sentence; as, I write *my* letter, من خط خود می نویسم; he went to *his* place, من جایی خود میخوانم; او بخانه خود رفت.

(c) It is also used without any personal pronoun as the nominative of a verb, and the verbal suffix clearly expresses the sense; as, خود کردم, I myself did it; خود کردی. In the third person singular, **ش** is sometimes added to it for the sake of emphasis; as, خودش گفت he himself said.

*Note.*—Sometimes, instead of خود the words خویش and خویشتم are used; as, به چشم خویش دیدم; خویشقترا بزرگ پنداری; پای دیوار ملک خویش بکند.

### Demonstrative Pronouns اسم اشاره

Demonstrative Pronouns point out the things to which they refer. They are divided into

- I قریب (شار, *he pointed;* اسم اشاره قریب *near*). It is used to point out an object near the speaker; as, این, this.

II. **إِسْمُ إِشَارَةٍ بَعِيدٍ** (*remote*).—It is used to point out an object distant from the speaker; as, **آن**, that.

### 129. Different Uses of **این** and **آن**

(a) These pronouns are used both for animate and inanimate objects, and are applicable to all genders and numbers and always precede the substantive to which they refer; as **این مردان** this man; **این مردان** these men; **آن کتاب** that book, **آن کتابها**, those books; **آن زن**, **آن زنان**.

(b) When **این** and **آن** are both used together in a sentence to represent persons or things that are *near* and *distant* from the speaker, they signify “*the latter*” and “*the former*” respectively; as,

سگ و دربان چو یافندد فریب  
این گریبانش گهرد و آن دامن

### Indefinite Pronouns.

130. The Indefinite Pronouns speak of *persons* or *things* in a vague or general manner; these are **کسی** = any; **هریک** every one; **چند**, some.

### Distributive Pronouns.

131. The Distributive Pronouns denote the persons or things that make up a number considered *separately*; they are **هر** each, every, either.

### Reciprocal Pronouns.

132. The Reciprocal Pronouns denote the mutual influence which the agents and objects have upon each other; these are, *each other* = **هریک** = *one another*.

### Questions on the Pronouns.

I. Classify the pronouns with their English equivalents. (110)

- II. How are اسم اشاره and اسم ضمير sub-divided?
- III. Name the three persons and give their literal and grammatical meanings. (113)
- IV. Explain the terms متصل and منفصل (111)
- V. Decline تو—من and او in both numbers. (114-116)
- VI. How are conjunctive personal pronouns used with nouns ending in ا, و and ة? give examples. (118, 119)
- VII. What are the plural forms of م—ت—ش? Use them in sentences. (121)
- VIII. How are “mine, thine, his, our, yours, their, whose, whosoever, whatsoever” expressed in Persian?
- IX. What does “از آن” signify? Use it in a sentence. (126)
- X. Explain the different uses of خود with examples. (127)
- XI. What do you know of the words خویش—خودش and خویشتن? Form sentences. (127)
- XII. State the various usages of the Demonstrative Pronouns آن and این. (129)
- XIII. What do you understand by ضمير مضاف الیه — اسم تدکیر — ضمير مشتق — موصول به — اسم مبهم
- XIV. State the difference in usage between the interrogative pronouns کدام, چه — کم (125)
- XV. What Interrogative pronoun is used to denote both number and quantity? (125)

### First Parsing Model.

I. — فریدون مرا زر بخشید

فریدون — اسم خاص — جس تدکیر — حالت  
فاعلی — متعلق بفعل “بخشید”

مرا — اسم ضمير متکلم — جس مذکور — عدد  
واحد — حالت مفعولی متعلق بفعل “بخشید”

زر — اسم جنس — جنس غیر ذی روح — حالت  
مفعولی متعلق بفعل ”بخشید“

بخشید — فعل

### Second Parsing Model.

II. — مرد ضریر سگی داشت کر اورا ره نمود

مرد — اسم عام — جنس مذکر — عدد واحد —  
حالت فاعلی متعلق بفعل ”داشت“

ضریر — صفت منسوب بموصوف ”مرد“

سگی — اسم عام — جنس تذكیر — عدد واحد  
حالت مفعولی متعلق بفعل ”داشت“

داشت — فعل

کر — اسم موصول — جنس مذکر — حالت  
فاعلی متعلق بفعل ”نمود“

اورا — اسم ضمیر غایب — جنس مذکر — عدد واحد  
حالت مفعولی متعلق بفعل ”نمود“

ره — اسم عام — جنس غیر ذی روح — عدد واحد  
حالت مفعولی متعلق بفعل ”نمود“

نمود — فعل



## CHAPTER XI.

**فعل = Verb.**

**فعل**—(*lit. an action*). A verb is a word which *affirms* or *asserts* something.

**133. اقسام افعال = Classification of Verbs.**

- I. فعل متعدي = Transitive.
- II. فعل لازمي = Intransitive.
- III. فعل معروف = Active.
- IV. فعل مجهول = Passive.
- V. فعل مجبور = Causal.
- VI. فعل معاون = Auxiliary.
- VII. فعل ناقص = Defective.
- VIII. فعل بیفاعل = Impersonal.
- IX. فعل مشترک = Reflexive. [bitive
- X. فعل نفی و نهی = Negative and Prohi-
- XI. فعل مسمی = Denominative.
- XII. فعل سماعی = Strong or Irregular.
- XIII. فعل قیاسی = Weak or Regular.
- XIV. فعل مرکب = Compound.

**134. فعل متعدي = Transitive Verb.**—When the action denoted by the verb is directed towards some object, the verb is termed transitive; as,  
 آن سوداگر اسپي را خرید؛ استاد هاگرد را طلبید



135. فعل لازمي = Intransitive Verb.— When the action denoted by the verb is not directed towards some object, the verb is termed intransitive; as, پادشاه بشکار رفت. استاد مي آيد.

136. فعل معروف (= عرف = *he knew*). Active Verb.— When the subject of a verb is expressed, the verb is called active; as, پادشاه بر تخت نشست.

137. فعل مجهول (= جهل = *it was unknown*).— A Passive Verb is that of which the nominative or agent is not expressed.

### RULE

For the Formation of the Passive Voice.

138. The Passive Voice = *صيغه مجهول* is formed by adding the various tenses of شدن to the past participle of a *transitive* verb.

N. B.—*Intransitive Verbs* have no Passive Voice.

Tenses.	Examples.	Meanings.
Infinitive.	پرسیده شدن	to be asked.
Past tense.	پرسیده شد	was asked.
Imperfect.	پرسیده می شد	was being asked.
Perfect.	پرسیده شده است	has been asked.
Pluperfect.	پرسیده شده بود	had been asked.
Future.	پرسیده خواهد شد	will be asked.
Future perfect.	پرسیده شده باشد	shall have been asked.
Aorist.	پرسیده شود	may be asked.
Present.	پرسیده می شود	is asked.

*Note.*—The word صیغه literally signifies “the form,” and is applicable to many other terms; as, صیغه ماضی = past tense; صیغه امر = imperative mood; صیغه معروف = active voice; صیغه امکانی = potential mood.

139. **فعل ماکبور Causal or Causative Verb** is formed by adding the termination اندن or انیدن to the imperative of a verb; as,

Infinitives.	Imperatives.	Causal Verb.
پريدن, to fly.	پر	پراندن or پرانیدن
پوشيدن, to cover.	پوش	پوشانیدن
ترسيدن, to fear.	ترس	پرسانیدن
جستن, to jump.	جه	جهانیدن
خوردن, to eat.	خور	خورانیدن
دويدن, to run.	دو	دوانیدن
رسيدن, to reach.	رس	رسانیدن

140. **فعل معاون (عون = be helped). Auxiliary Verb.**—An Auxiliary or Helping Verb is one which assists other verbs in forming their voice, mood, or tense.

Auxiliary Verbs.	Tenses formed by the help of the auxiliary verbs.	Examples.
هستن	Perfect tense.	پرسیده است
بودن	Pluperfect tense.	پرسیده بود
خواستن	Future tense.	خواهد پرسید
باشیدن	Future perfect.	پرسیده باشد
توانستن	Potential mood.	توانست پرسید
شدن	Passive voice.	پرسیده شد

*Note.*—Some of these verbs (خواستن — شدن) are also capable of being used independently; as,

دلت چه میخواهد؟ \* وقت جوانی بشد از دست من  
شد غلامی که آب جو آرد \* از من چه میخواهی؟

141. فعل ناقص (= نقص) (*it was defective*) —  
**Defective Verb.**—Verbs that have not the full complement of tenses are called defective.

Infinitives.	Meanings.	Forms in use.
آفشتن	to mix.	آفشته
آفاشتن	to accumulate.	آفاشته
خستن	to wound.	خسته
بایستن	to become.	باید — بایسته
شایستن	to be worth.	شاید — شایسته

*N.B.*—In Persian there exists a number of verbs, some of the regular forms of which (chiefly the *Imperative*, *Aorist*, and *Present*) seldom or never occur.

<i>Infinitives.</i>	Forms wanting or not in use. <i>Imp.; Aor.; Pres.</i>	Verbs substituted in the forms wanting.
آبشتن = to conceal	„ „ „	پوشیدن
آلفاختن = to collect.	„ „ „	اندوختن
آخن = } to آپختن = } draw	„ „ „	برکشیدن
آفشتن = to mix.	„ „ „	آمیختن
آفاشتن = to accumulate.	„ „ „	گرد کردن

<i>Infinitives.</i>	Forms wanting or not in use. <i>Imp.; Aor.; Pres.</i>	Verbs substi- tuted in the forms wanting.
آفوشیدن = to embrace.	„ „ „	در آفوش کردن در بر کشیدن
آلفتن = to be confounded.	„ „ „	آشوفتن
برشتن = to fry, roast.	„ „ „	بریان کردن
خستن = to wound.	„ „ „	فگار دن
سرشتن { to knead; { to create.	{ „ „ „	عصین کردن
شیفتن = to be distracted.	„ „ „	آشوفتن
مشتن = to rub.	„ „ „	مالیدن

142 فعل بی فاعل = Impersonal Verb.—The infinitives *بایستن* and *شایستن* are called impersonal verbs, because *باید* and *شاید* are used impersonally with nouns and pronouns in the accusative case; as,

آدمیرا صبر باید \* پادشاه را کرم باید  
ما را خردمندی کافی باید که تدبیر مملکت را شاید

143. فعل مشترک (= *he divided*).—**Reflexive Verbs** are those which are used transitively as well as intransitively; as,

<i>Infinitives.</i>	<i>Transitive.</i>	<i>Intransitive.</i>
آموختن	to teach.	to learn.
آمیختن	to mix.	to associate.
پختن	to cook.	to ripen.
تاختن	to attack.	to run.
ریختن	to pour.	to flow.
نمودن	to show.	to appear.

144. فعل نفی — Negative Verb.—A verb is rendered negative by prefixing the particle نه (or ن); as, نه رسید, he did not reach; نکرده است, he has not done; نخواهد آمد, he will not come.

This ن is called نون نفی. With the imperative, م is used to express prohibition; as, ممکن don't do; مکتور, don't eat. This م is called میم نهی.

145 ن and نهی میم — Negative ن and Prohibitive م.—The distinction between the negative particles م and ن used for prohibition and negation is this, that م is used for the negative imperative only, and ن for all other tenses.

Note.—(a) When verbs beginning with الف are preceded by (ن) نون نفی, (ب) the redundant بای زاید (the negative ن) or (م) میم نهی (the prohibitive م), the ا is changed into ی; as اندیشیدن — مییداز — نیداخت — بیداخت — انداخت — بیدیش — مییدیش.

(b) When the same particles (م and ن) are prefixed to the verbs beginning with الف ممدوده, the first ا is changed into ی and the second ا is retained; as, آموخت — میاموز — نیاموخت — بیاموخت, &c.

145. a. افعال مسمی = Denominative Verbs are those that are formed from nouns by adding یدن; as, جنگ + یدن = جنگیدن = to fight; خواب + یدن = خوابیدن = to sleep; ستیز + یدن = ستیزیدن = to quarrel; فهم + یدن = فهمیدن = to understand; طلب + یدن = طلبیدن = to call; پسند + یدن = پسندیدن = to approve.

146. افعال نیاپی — Weak or Regular Verbs, *i. e.*, those whose imperatives are formed according to the established rules ; as, **آموختن** ; **افتادن**.

147. افعال سماعی — Strong or Irregular Verbs, *i. e.*, those whose imperatives are not formed according to the rules ; as, **دادن** ; **کردن**

148. Compound Verbs = افعال مرکب are formed—

I. By prefixing a noun to an infinitive ; as, **سوگند کردن** = to hope ; **ستم کردن** = to oppress ; **خورشید خوردن** = to swear ; **غم خوردن** = to grieve ; **نثار کردن** = to praise ; **حسد بردن** = to envy ; **عرض نمودن** = to request ; **صلاح دادن** = to advise.

II. By prefixing an adjective to an infinitive ; as, **پاک کردن** = to purify ; **خوش کردن** = to please ; **روشن ساختن** = to illuminate ; **دراز کردن** = to lengthen ; **پر کردن** = to fill ; **آزاد کردن** = to free ; **خشک ساختن** = to dry ; **تمام ساختن** = to complete.

III. By prefixing a preposition to an infinitive ; as, **در آمدن** = to enter ; **درخواستن** = to propose ; **در یافتن** = to think ; **برگشتن** = to return ; **بر آوردن** = to produce.

IV. By prefixing an adverb to an infinitive ; as, **بالا رفتن** = to ascend ; **فرو خوردن** = to swallow ; **فرود آمدن** = to descend ; **باز گشتن** = to return ; **باز کردن** = to open.

**Inflection of Verbs.**—Verbs are inflected for voice, mood, tense, number and person.

### Number and Person.

149. Verbs have number and person. To denote the number and person of a verb, the following suffixes are used:—

#### Verbal Suffixes or Personal Terminations.

Person.	Singular.	Plural.
مُتَكَلِّم 1st person.	م	یم
مُخَاطَب 2nd person.	ی	ید
غَايِب 3rd person.	د or ت	ند

*Note.*—In the past and the past imperfect tenses ت or د is used for the third person singular, because the infinitive always ends in دَن or تَن; a , کرد , می کرد , آموخت , می آموخت . In the aorist and the present د is always used for the third person singular; as, می کند , آموزد , کند .

*N.B.*—In all tenses, formed by the help of the auxiliary verbs, the verbal suffixes are added to the auxiliary and not to the principal verb; as, رسیده باشند , خواهیم رفت , خواهی آمد , میتوانیم ساخت , آورده بودند .

Sometimes the verbal suffixes م and ی are added to nouns, pronouns and adjectives to represent the full forms ماری تو که هرکرا بینی بزنی , respectively; as, هستی and هستم .

منم سلطان این ملک ; تو حکیم کاملی

The Three Tenses = اَزمَنهٔ ثلاثه

150. As time is divisible into Past, Present and Future, we have three primary tenses in Persian, which are called اَزمَنهٔ ثلاثه (pl. of زمان , time, tense and ثلث three); these are:—

- I. زمان ماضي **Past Tense**, which shows an action already done; as, رفت = he went.
- II. زمان حال **Present Tense**, which shows an action as being done; as, ميرود = he is going.
- III. زمان مستقبل **Future Tense**, which shows an action to be done; as, خواهد رفت = he will go.

151. زمان ماضي **The Past Tense**, (3rd pers. sing.) is formed by the omission of the final letter ن from the infinitive; as, پرسیدن P.T. پرسيد.

**Singular = واحد**

1st pers. پرسيدم I asked.

2nd pers. پرسيدي thou askedst.

3rd pers. پرسيد he asked.

**Plural = جمع**

پرسيديم we asked.

پرسيديد you asked.

پرسيدند they asked.

152. زمان حال — **The Present Indefinite or the Present Imperfect Tense** is formed by prefixing the particle مي (sometimes همي), and adding the verbal suffixes to the imperative; as, پرسيدن imperative پرس.

**Singular = واحد**

1st pers. مي پرسم I ask or I am asking.

2nd pers. مي پرسى thou askest or thou art asking.

3rd pers. مي پرسد he asks or he is asking.

**Plural = جمع**

مي پرسيم, we ask or we are asking.

مي پرسيد, you ask or you are asking.

مي پرسند, they ask or they are asking.



153. زمان مستقبل (قبل, *before*). — The **Future Tense** is formed by prefixing خوا (the imperative of خواستن), with personal terminations to the past tense of the principal verb.

Singular = واحد	Plural = جمع
1st pers. خواهم پرسید, I will ask.	خواهیم پرسید, we will ask.
2nd pers. خواهی پرسید, thou wilt ask.	خواهید پرسید, you will ask.
3rd pers. خواهد پرسید, he will ask.	خواهند پرسید, they will ask.

*Note.*—In poetry the infinitive is sometimes used instead of the past tense; as, که خواهی شدن ناگهان پایمال — که خواهم شدن صوی ایران زمین  
که خواهد کردنت روزی فراموش; مرا کسی نخواهد خریدن به هیچ

154. مضارع. — The **Aorist** (which expresses *indefinite time*) is formed by adding the personal terminations to the imperative of a verb; as, پرسیدن imperative پرس.

Singular = واحد	Plural = جمع
1st pers. پرسم, I may ask.	پرسیم, we may ask.
2nd pers. پرسی, thou mayst ask.	پرسید, you may ask.
3rd pers. پرسد, he may ask.	پرسند, they may ask.

*N. B.*—The principal use of this tense is to express an infinitive clause; as, *نمیخواهم که روی او ببینم* = "I do not wish to see his face." *آستاد خواست که چوبی بردارد* و *کودکانرا بزند* \* آن *پسر خواست که گلها بچیند و به خانۀ خود برد* \* من *میتخواهم که به خانۀ روم و طعام بخورم*

*Note.*—It has sometimes the force of the future tense; as, *دلاگر کدی راستی اختیار* — *شود خلق دنیا ترا دوستدار* *گریک مستن قبول کدی هرچم بشوایی ترا بدهم*

155. PRESENT TENSES = از منۀ حال

The Present Indefinite }  
The Present Imperfect } = حال زمان

The Present Perfect = ماضی قریب

PAST TENSES = از منۀ ماضی

The Past Indefinite = ماضی مطلق

The Past Imperfect = ماضی استمراری

The Past Perfect = ماضی بعید

The Habitual Past = ماضی مستعمل

The Desiderative or }  
The Optative Past } = ماضی تمنا

The Subjunctive Past = ماضی شرطی

The Potential Past = ماضی امکانی

156. FUTURE TENSES = از منۀ مستقبل

The Future Indefinite = زمان مستقبل

The Future Perfect = ماضی متشکی

The Future Perfect }  
Continuous } ماضی استمراری

متشکی

157. Varieties of ماضی = ماضی اقسام

I. ماضی مطلق = The Past Indefinite.

II. ماضی استمراری = The Past Imperfect.

III. ماضی مستعمل = The Habitual Past.

IV. ماضی قریب = The Present Perfect.

V. ماضی بعید = The Past Perfect.

VI. ماضی متشکی = The Future Perfect.

VII. ماضی استمراری متشکی = The Future Perfect Continuous.

VIII. ماضی تمنوی = { The Desiderative (or)  
The Optative Past.

IX. ماضی شرطیہ = The Subjunctive Past.

X. ماضی امکانی = The Potential Past.

158. ماضی مطلق = The Past Indefinite is already explained (*vide* Article 151).

159. ماضی استمراری (مر = *continued*).— The Past Imperfect is formed by prefixing the particle می (*sometimes* می) to the Past Tense; as,

Singular = واحد	Plural = جمع
1st pers. می پرسیدم = I was asking.	می پرسیدیم = we were asking.
2nd pers. می پرسیدی = thou wast asking.	می پرسیدید = you were asking.
3rd pers. می پرسید = he was asking.	می پرسیدند = they were asking.

160. ماضی مستعمل (عمل *he practised*).—The **Habitual Past** is formed by suffixing *ی* to all the persons of the Past Tense except the 2nd pers.; as,

Singular=واحد	Plural=جمع
1st pers. پرسیدم = I used to ask.	پرسیدیم = we used to ask.
2nd pers. Not used.	Not used.
3rd pers. پرسیدی = he used to ask.	پرسیدندی = they used to ask.

*N.B.*—The four following tenses are compounded of the Past Participle and Auxiliaries. This Participle (اسم مفعول) is formed by adding *ه* to the Past Tense, as, پرسید, past participle پرسیده, asked or having asked.

161. ماضی قریب (قرب *it approached*).—The **Perfect Tense** represents an action or event that has only *just now* been completed. It is formed by adding the terminations است — ای — ام (*for the singular*) and اند — اید — ایم (*for the plural*) to the past participle of the principal verb; as,

Singular=واحد	Plural=جمع
1st pers. پرسیده ام = I have asked.	پرسیده ایم = we have asked.
2nd pers. پرسیده ای = or پرسیده ای = thou hast asked.	پرسیده اید = you have asked.
3rd pers. پرسیده است = he has asked.	پرسیده اند = they have asked.

*Note.*—When است and ام are combined with the words *چه* or *نه*, the *ه* is often rejected, and the *alif* is changed into *ی*; as, کیست = *چه* است, who is he? *چه* ام = *چه* است.

= چیست what is it ? نه است = نیست, it is not. که ام =  
 = کیم = who am I ? نه ام = نیستم = I am not.

162. ماضی بعید (بعد, *it was distant*).—The **Pluperfect** expresses an action or event which *was past* before some other *past* action or event mentioned in the sentence. It is formed by adding بود (*the past tense of بودن to be*) with personal terminations to the past participle of the principal verb; as,

Singular=واحد	Plural=جمع
1st pers. پرسیده بودم, I had asked.	پرسیده بودیم = we had asked.
2nd pers. پرسیده بودی, thou hadst asked	پرسیده بودید = you had asked.
3rd pers. پرسیده بود, he had asked.	پرسیده بودند = they had asked.

163. ماضی متشکی (شک *he doubted*).—The **Future Perfect** denotes that a future action or event will be *completed before* another future action or event. It is formed by adding باش (*the imperative of باشند to be*) with verbal suffixes to the past participle of the principal verb; as,

Singular=واحد	Plural=جمع
1st pers. پرسیده باشم = I shall have asked.	پرسیده باشیم = we shall have asked.
2nd pers. پرسیده باشی = thou shalt have asked.	پرسیده باشید = you shall have asked.
3rd pers. پرسیده باشد, he shall have asked.	پرسیده باشند = they shall have asked.

164. **ماضی استمراری متشکی** == **The Future Perfect Continuous Tense** is formed by prefixing the particle **می** to the future perfect; as,

**Singular = واحد**

**Plural = جمع**

1st pers. <b>می پرسیده باشم</b> , I shall have been asking.	<b>می پرسیده باشیم</b> = we shall have been asking.
2nd pers. <b>می پرسیده باشی</b> , thou shalt have been asking.	<b>می پرسیده باشید</b> = you shall have been asking.
3rd pers. <b>می پرسیده باشد</b> , he shall have been asking.	<b>می پرسیده باشند</b> = they shall have been asking.

165. **ماضی تمنا (منی = desire).**—**The Optative or Desiderative Past** expresses the desire of doing that which is indicated by the *verb*.

It is formed by prefixing the particle **کاش** or **کاشکی** to the Habitual Past; as,

**Singular = واحد**

**Plural = جمع**

1st pers. <b>کاش پرسیدم</b> , would I had asked.	<b>کاش پرسیدیم</b> = would we had asked.
2nd pers. Not used.	Not used.
3rd pers. <b>کاش پرسیدی</b> , would he had asked.	<b>کاش پرسیدندی</b> = would they had asked.

166. **ماضی شرطی (شرط = condition).**—**The Subjunctive Past** is formed by prefixing the particle **اگر** to the Past Imperfect.

**Singular** = واحد

**Plural** = جمع

1st pers. اگر می پرسیدم, If I asked.	اگر می پرسیدیم = If we asked.
2nd pers. اگر می پرسیدی, If thou askedst.	اگر می پرسیدید = If you asked.
3rd pers. اگر می پرسید, If he asked.	اگر می پرسیدند = If they asked.

*Note.*—Sometimes the Aorist is also used in the Subjunctive

Mood (صیغه شرطیه); as,

**Singular** = واحد

**Plural** = جمع

1st pers. اگر پرسم, If I ask.	اگر پرسیم = If we ask.
2nd pers. اگر پرسی, If thou askest.	اگر پرسید = If you ask.
3rd pers. اگر پرسد, If he ask.	اگر پرسند = If they ask.

*N.B.*—Sometimes the Habitual Past is used in (صیغه شرطیه)

as; اگر این خرنبودی پیش ببطار نرفتی

اگر من پذیرفتمی تاج و تخت—نمودی تو این بزرگی و بخت \*

**167.** ماضی امکانی (ممکن, power).—**The Potential Past** is formed by prefixing the past tense of توانستن to the past tense of a verb; as,

**Singular** = واحد

**Plural** = جمع

1st pers. توانستم پرسید, I could ask.	توانستیم پرسید = we could ask.
2nd pers. توانستی پرسید, thou couldst ask.	توانستید پرسید = you could ask.
3rd pers. توانست پرسید, he could ask.	توانستند پرسید = they could ask.

168. ماضی معطوف (= conjunction).—The Conjunctive Past is formed by prefixing the past participle of a verb to the past tense of another verb; as طلبیده و گفت = گفت و طلبیده, having called he said, or he called and said; پرسیده رفتند, having asked they went. In this instance the letter *و* has the same force as *that* expressed by the conjunction; thus, پسرش خمور خورده عریده کوده خون کسی ریخته, و گریخت; استاد آمده شاگردان را درس داده باز رفت

**The Potential Mood = صیغه امکانی**

169. The Potential Mood is formed by prefixing the respective tenses of توانستن to the past tense of a verb. The following tenses are used in صیغه امکانی

I. صیغه امکانی باماضی, **Potential Past.**

II. صیغه امکانی با استمراری, **Potential Imperfect.**

III. صیغه امکانی بامضارع, **Potential Aorist.**

IV. صیغه امکانی باحال, **Potential Present.**

ماضی امکانی, is the same as صیغه امکانی باماضی  
(*vide* article 167).

170. صیغه امکانی با استمراری — **The Potential Imperfect** is formed by prefixing the Past Imperfect of توانستن to the past tense of a verb; as,



Singular=واحد	Plural=جمع
1st pers. می توانستم پرسید، I could ask.	می توانستیم پرسید = we could ask.
2nd pers. می توانستی پرسید thou couldst ask.	می توانستید پرسید = you could ask.
3rd pers. می توانست پرسید، he could ask.	می توانستند پرسید = they could ask.

171. صیغهٔ امکانی با مضارع—The Potential Aorist is formed by prefixing the Aorist of توانستن to the past tense of a verb ; as,

Singular=واحد	Plural=جمع
1st pers. توانم پرسید، I can ask.	توانیم پرسید، we can ask.
2nd pers. توانی پرسید، thou canst ask.	توانید پرسید، you can ask.
3rd pers. تواند پرسید، he can ask.	توانند پرسید، they can ask.

172. صیغهٔ امکانی با حال—The Potential Present is formed by prefixing the present tense of توانستن to the past tense of a verb ; as,

Singular=واحد	Plural=جمع
1st pers. می توانم پرسید. I can ask.	می توانیم پرسید، we can ask.
2nd pers. می توانی پرسید، thou canst ask.	می توانید پرسید، you can ask.
3rd pers. می تواند پرسید، he can ask.	می توانند پرسید، they can ask.

**Participles.**

**173. اسم مفعول** — **The Past or Perfect Participle** expresses the *completion* of an action. It is formed by adding **ه** to the past tense; as, **کرده** = done or having done; **گفته**, said or having said; **آورده**, brought or having brought; **طلبیده** called or having called.

*Note.*—In Arabic **اسم مفعول** is formed by prefixing **م** and inserting **و** between the second and third letters of the trilateral root; as, **مظلوم**, oppressed; **مکتوب**, written; **مخلوق**, created; **محتکوم**, ordered; **مقتول**, slaughtered; **معلوم**, known; **مقبول**, accepted.

**اسم حال** — **The Present or Imperfect Participle** expresses the *continuance* of an action. It is formed by adding **ان** to the imperative; as, **ان + در** = **دوان** = running; **ان + کن** = **کنان** = doing; **ان + ترسان** = **ترسان** = fearing; **ان + نویس** = **نویسان** = writing. **دیدندش گریزان و آفتان و خیزان**

**اسم امر** **The Imperative Mood.**

**174. امر** is divided into the following classes:—

- I. **امر حاضر** = Simple Imperative.
- II. **امر مدامی** = Continuative Imperative.
- III. **امر نهی** = Prohibitive Imperative.
- IV. **امر غایب** = Imperative in the third person.
- V. **امر دعا or تمنا**  $\left\{ \begin{array}{l} \text{Optative} \\ \text{or} \\ \text{Desiderative} \end{array} \right\}$  **Imperative.**

175. امر حاضر ( حاضر , *present*).—It is the word of command and, therefore, in its simplest form is always in the second person singular or plural; as, خوان , read thou, *pl.* خوانید ; خور , eat thou, *pl.* خورید ; پرور , nourish thou, *pl.* پرورید .

176. امر مدا می ( دام , *he continued*).—**Continuative Imperative** or the Imperative of *Duration*, *i.e.*, the command to keep an action continued. It is formed by prefixing the particle می to امر حاضر ; as, میخوان = go on reading; میخور = go on eating; میپرس = go on asking; مینویس = go on writing.

177. امر نهی **Prohibitive Imperative**.—It is formed by prefixing the negative particle م to امر حاضر ; as, مکن *pl.* مکنید = do not do ; مپرس *pl.* مپرسید = do not ask. مخور *pl.* مخورید = do not eat.

*Note*.—This م is called میم نهی = prohibitive م and it is used for the negative imperative only. In all other tenses the negative is formed by prefixing the particle ن , which is called نون نفی = Negative ن , as, نگفت , نرود , نکرده بود .

178. امر غایب ( غیب , *absent*).—Imperative in the third person singular or plural ; as, رود = he shall go or let him go ; کند = he shall do or let him do ; پرسد = he shall ask , or let him ask ; رسد = he shall reach , or let him arrive .

179. امر تمنا = **Optative or Desiderative Imperative**.—It expresses the desire of doing that which is indicated by the *verb*. It is formed by

inserting the letter **ل** between the last two letters of **امرغایب**, as, **رواد**, = may he go! **رساد** = may he arrive! **بخشاد** = may he bestow! **آمرزاد** = God grant he may forgive!

*Note.*—The Negative Optative is formed by prefixing **م** or **ن** to the optative; as, **نماناد** = may he not remain! i. e., may he perish! **نکناد** = may he not do!

### Formation of the Imperative.

**180.** Every Infinitive = **مصدر** ends in **دن** or **نن**, as, **طلبیدن** = to call, **انداختن** = to throw. Hence the two terminations **دن** and **نن** are called **علامت**, i. e., the sign of the Infinitive.

**181.** Infinitives in **دن** are preceded by **و، ر، ا**, and **ی**. (These letters may be grouped into the word **روانی** = a course.)

*Note.*—There are three other letters, viz., **ز، ت، م** which also precede **دن**, but as there is only one infinitive of each kind, they are excluded from the general rule; as, **ستدن** to take (Imp. **ستان**); **زدن**, to strike (Imp. **زن**); **آمدن** to come. (Imp. **آی**).

**182.** Infinitives in **نن** are always preceded by **ف، ی، و، س،** and **خ**.

### Rules for the Formation of the Imperative.

**183. General Rule.**—In order to form the Imperative, the termination **دن** or **نن** must be rejected from the Infinitive, and the following rules should be applied:—

**Rule I.** When **ل** precedes the termination **دن** it is rejected; as, **افعال قیاسی** = *Weak or Regular*.

**افتادن** = to fall, Imp. **افت**; **ایستادن** = to stand, Imp. **ایست**; **فرستادن** = to send, Imp. **فرست**; **نهادن** = to put, Imp. **نه**.

*Exceptions—Strong or Irregular Verbs.*

افعال سماعی	Meanings.	Imperatives.
آمادَن	to prepare.	آمای or آمَا
دادَن	to give.	دَا
زادَن	to be born.	زَا or زای
مِدادَن	to take.	سَتَان
گِشادَن	to open.	گِشَا or گِشای

*Note.*—There are some infinitives in which a letter or two may occasionally be omitted; as, ایستادن = ایستادن = to stand; افتادن = افتادن = to fall; نگرستن = to look; افکندن = افکندن = to throw.

**Rule II.** When خ precedes the termination ن it is changed into ز. *Examples*—

افعال قیاسی	Imp.	افعال قیاسی	Imp.
آمُوختَن, to teach.	آموز	پِیختَن, to sift.	پیز
انداختَن, to throw.	انداز	تَوختَن, to draw, seek.	توز
اندوختَن, to collect.	اندوز	تاختَن, to run.	تاز
انگیختَن, to excite.	انگیز	دِختَن, to sew.	دوز
آمیختَن, to mix.	آمیز	ریختَن, to pour.	ریز
افروختَن, to kindle.	افروز	ساختَن, to make.	ساز
آویختَن, to hang.	آویز	سوختَن, to burn.	سوز
باختَن { to play.		گریختَن, to flee.	گریز
{ to lose.	باز	گداختَن, to melt.	گداز
پرداختَن, to engage.	پرداز	نواختَن, to cherish.	نواز
پختَن, to cook.	پز	افراختَن, to exalt.	افراز

*Exceptions*— افعال قیاسی = Strong Verbs.

سنج = to weigh, *Imp.* شناختن = to recognise, *Imp.* شداس = to sell, *Imp.* فروش;  
گسیختن = to break, *Imp.* گسل = to milk, *Imp.* دوش.

**Rule III.** When ر precedes the termination دن it is retained. *Examples*—

افعال قیاسی	Imp.	افعال قیاسی	Imp.
افسردن, to congeal, to wither.	افسر	سپاردن or سپردن, to entrust.	سپار or سپر
افشردن to squeeze.	افشر	سُتردن, to shave.	ستر
افشاردن, to press.	افشار	شُمردن, to reckon.	شمر
آزردن or آزاردن, to injure.	آزر or آزار	گُستردن, to spread.	گستر
بُردن, to carry.	بر	گُذاردن to perform.	گزار
پروردن, to nourish.	پرور	پُزُمردن, to wither, to fade.	پزمر
خوردن, to eat.	خور		

*Exceptions*— افعال قیاسی, Strong Verbs.

کُردن = to do, *Imp.* کُن; مُردن to die, *Imp.* میر.

**Rule IV.** (a) When س precedes the termination ن, it is sometimes changed into ه. *Examples*—

جُستن = to jump, *Imp.* جه; خواستن = to desire, *Imp.* ره;  
رُستن = to escape, *Imp.* ره; کاستن = to lessen, *Imp.* کاه

(b) *وی* is sometimes changed into *س*. *Examples*—  
*جُستن* = to seek, *Imp.* *جُوی*; *رُستن* = to grow, *Imp.* *رُشوی*.  
*شُستن* = to wash, *Imp.* *شُوی*.

(c) *ی* is sometimes changed into *پی*; as, *آراستن*, to adorn, *Imp.* *آرای*; *پیراستن* to adorn, *Imp.* *پیوای*.

(d) *س* is sometimes rejected. *Examples*—  
*دانستن* = to know, *Imp.* *دان*; *زیستن* = to live, *Imp.* *گری*; *مانستن* = to resemble, *Imp.* *نگر*.  
*گریستن* = to weep, *Imp.* *گری*; *نگریستن* = to behold, *Imp.* *نگر*.

*Exceptions*—*افعال میامی* = Strong Verbs.

*بستن* = to bind, *Imp.* *بند*; *پیوستن* = to join, *Imp.* *پیوند*.  
*شکستن* = to break, *Imp.* *شکن*; *خیزستن* = to rise, *Imp.* *خیز*.  
*گسستن* = to break, *Imp.* *گسل*; *نشستن* = to sit, *Imp.* *نشین*.  
*ریستن* = to spin, *Imp.* *ریس*.

**Rule V.** When *ش* precedes the termination *تن*, it is changed into *ر*. *Examples*—

افعال قیامی	Imp.	افعال قیامی	Imp.
انباشتن, to fill.	انبار	گذشتن, to pass.	گذر
اذگاشتن, to suppose.	انگار	گذاشتن, to leave.	گذار
پنداشتن, to think.	پندار	گماشتن, to send.	گمار
داشتن, to keep.	دار	نگاشتن, to paint.	نگار
کاشتن, to sow.	کار		

*Exceptions*—*افعال میامی* = Strong Verbs.

افراشتن, to exalt.	افراز	گشتن, to turn.	گرد
آغاشتن, to heap up.	آغاش	نوشتن, to write.	نویس
کُشتن, to kill.	کُش	بِشتن, to leave.	هل

**Rule VI.** (a) When **ی** precedes the termination **ن**, it is changed into **ب**, -*Examples*-

آشوبن, to be disturbed.	آشوب	شتافتن, to hasten.	شتاب
تابتن { to shine.	تاب	فریفتن, to deceive.	فریب
{ to twist.		کوفتن, to knock.	کوب
روفتن, to sweep.	روب	یافتن, to find.	یاب

(b) **ی** is sometimes changed into **و**. *Examples*—  
رفتن = to go, *Imp.* رو-; کافتن = to dig, *Imp.* کاو-;  
گفتن = to say, *Imp.* گو-; شنفتن = to hear, *Imp.* شنو-.

(c) **ی** is sometimes retained; as, **بافتن** = to weave, *Imp.* باف-; **شکافتن** = to split, *Imp.* شکاف-; **شگفتن** = to blossom, *Imp.* شگف-; **نهفتن** = to conceal, *Imp.* نهف-.

*Exceptions*—**پذیرفتن** = Strong Verbs. **افعال سماعی** =  
= to accept, *Imp.* پذیر-; **خفتن** = to sleep, *Imp.* خست-;  
**گرفتن** = to catch, *Imp.* گیر-; **سفتن** = to bore, *Imp.* سنب-.

**Rule VII.** When **ن** precedes the termination **ن**, it is retained. *Examples*—

افکندن, to throw.	افکن	راندن, to drive.	ران
افشاندن, to sprinkle.	افشان	ستاندن, to take.	ستان
آگندن, to fill.	آگن	کندن, to dig.	کن
پراگندن, to disperse.	پراگن	ماندن, to remain.	مان
خواندن, to read.	خوان	نشاندن, to plant.	نشان

*Exceptions*—**گندن** = to stink = to rot, *Imp.* گند-.

**Rule VIII.** When **و** precedes the termination **ن**, it is changed into **ای**.



*Examples—*

افعال قیاسی	Imp.	افعال قیاسی	Imp.
افزودن, to increase.	افزای	دزدیدن, to rob.	ربای
اندودن, to plaster.	اندای	زدودن, to polish	زدای
آسودن, to repose.	آسای	فروصودن, to rub.	فرسای
آلودن, to pollute.	آلای	سودن, to rub.	سای
آزمودن, to try.	آزمای	ستودن, to praise.	ستای
آمودن, to fill.	آمای	فرمودن, to order.	فرمای
بخشودن, to bestow.	بخشای	گشودن, to open.	گشای
پیمودن, to measure.	پیمای	نمودن, to show.	نمای

*Exceptions—*افعال سامی = Strong Verbs. ندودن = to draw, *Imp.* تدو; درودن = to reap, *Imp.* درو; زفودن = to neigh, *Imp.* زفو; شنودن = to hear, *Imp.* شنو; غفودن = to slumber, *Imp.* غفو

**Rule IX.** When ی precedes the termination دن, it is rejected. *Examples—*

افعال قیاسی	Imp.	افعال قیاسی	Imp.
آمرزیدن, to forgive.	آمرز	تراشیدن, to shave.	تراش
آرمیدن, to rest.	آرم	تکیدن, to run.	تک
آشامیدن, to drink.	آشام	جوشیدن, to boil.	جوش
بخشیدن, to bestow.	بخش	جنگیدن, to fight.	جنگ
بریدن, to cut.	بر	جذبیدن, to move.	جذب
بوئیدن, to smell.	بوی	چریدن, to graze.	چر
پرسیدن, to ask.	پرس	چسپیدن, to stick.	چسپ
پوزیدن, to apologize.	پوز	چمیدن, to strut.	چم
پوسیدن, to spoil.	پوس	چکیدن, to drop.	چک
پوشیدن, to cover.	پوش	خزیدن, to creep.	خز
پوئیدن, to search.	پوی	خابیدن, to prick.	خل
ترسیدن, to fear.	ترس		

افعال قیامی	Imp.	افعال قیامی	Imp.
خمیدن, to be crooked.	خم	شمیدن, to smell.	شم
خلمیدن, to blow the nose.	خلم	شکبیدن, to be patient.	شکب
خائیدن, to chew.	خای	غلطیدن, to roll.	غلط
خاریدن, to scratch.	خار	غریدن, to roar.	غر
خوشیدن, to dry.	خوش	فهمیدن, to understand.	فهم
خرامیدن, to strut.	خرام	گندیدن, to dig.	گند
خراشیدن, to scratch.	خراش	گنجدیدن, to hold.	گنچ
خوابیدن, to sleep.	خواب	گزیدن, to bite.	گز
خسپیدن, to sleep.	خسپ	لغزیدن, to slip.	لغز
خندیدن, to laugh.	خند	لیسیدن, to lick.	لیس
خریدن, to purchase.	خر	مکیدن, to suck.	مک
دزدیدن, to steal.	دزد	مالیدن, to rub.	مال
درخشیدن, to shine.	درخش	نکویدن { to despise.	نکوه
درویدن, to reap.	درو	{ to reproach.	
دویدن, to run.	دو	نوردیدن { to fold.	نورد
دریدن, to tear.	در	{ to travel.	
دمیدن, to blow.	دم	نیدوشیدن, to hear.	نیدوش
رقصیدن, to dance.	رقص	نوشیدن, to drink.	نوش
رمیدن, to be afraid.	رم	وزیدن, to blow.	وز
زاریدن, to cry.	زار	ورزیدن, to practise.	ورز
منجیدن, to weigh.	منج	هراسیدن, to fear.	هراس
سرفیدن, to cough.	سرف	هراشیدن, to vomit.	هراش
سفلیدن, to sneeze.	سفل	هلیدن, to leave.	هل
مگالیدن, to think.	مگال		

*Exceptions*—افعال سماعی = Strong Verbs.

آفریدن = to create, *Imp.* آفرین; چیدن = to cull, *Imp.* چین; دیدن = to see, *Imp.* بین; شنیدن = to hear, *Imp.* شنو; گزیدن = to select, *Imp.* گزین.

*Note.*—It should be remembered that most of the imperatives given as exceptions to the preceding rules are not, strictly speaking, irregular verbs; because they have their corresponding regular infinitives in *یدن* still in use; in fact, we should consider the infinitives as anomalous or irregular and the imperatives regular. For the imperatives are the original verbs, while the infinitives have assumed different forms.

*Examples.*—

Infinitives.	Imperatives.	Infinitives.
بستن = to bind.	بند	بندیدن
خفتن = to sleep.	خسپ	خسپیدن
سختن = to weigh.	سبزج	سنجیدن
سفتن = to bore.	سذب	سنبیدن
گسیختن = to break.	گسل	گسلیدن
گشتن = to turn.	گرد	گردیدن
هشتن = to leave.	هل	هلیدن

*N.B.*—From the examples given above it may be easily perceived that almost all the imperatives have their regular infinitives ending in *یدن*.

گردان = Conjugation of a Causal Verb  
in the Active Voice.

مصدر = Infinitive; ترسانیدن = to frighten.

Past Tense = ماضی مطلق

Singular = واحد

1st pers. ترسانیدم =  
I frightened.

2nd pers. ترسانیدی =  
thou frightenedst.

3rd pers. ترسانید = he  
frightened.

Plural = جمع

ترسانیدیم = we fright-  
ened.

ترسانیدید = you fright-  
ened.

ترسانیدند = they fright-  
ened.

Past Imperfect = ماضی استمراری

Singular = واحد

1st pers. می ترسانیدم , I  
was frightening.

2nd pers. می ترسانیدی ,  
thou wast frightening.

3rd pers. می ترسانید , he  
was frightening.

Plural = جمع

می ترسانیدیم , we were  
frightening.

می ترسانیدید , you were  
frightening.

می ترسانیدند , they were  
frightening.

Perfect Tense = ماضی قریب

Singular = واحد

1st pers. ترسانیده ام , I  
have frightened.

2nd pers. ترسانیده ای , thou  
hast frightened.

3rd pers. ترسانیده است ,  
he has frightened.

Plural = جمع

ترسانیده ایم , we have  
frightened.

ترسانیده اید , you have  
frightened.

ترسانیده اند , they have  
frightened.

Pluperfect = ماضی بعید

Singular = واحد

1st pers. ترسانیده بودم ,  
I had frightened.

2nd pers. ترسانیده بودی ,  
thou hadst frightened.

3rd pers. ترسانیده بود ,  
he had frightened.

Plural = جمع

ترسانیده بودیم , we had  
frightened.

ترسانیده بودید , you had  
frightened.

ترسانیده بودند , they had  
frightened.

## Future Tense = زمان مستقبل

Singular = واحد

Plural = جمع

1st pers. خواهم ترسانید , I will frighten.	خواهیم ترسانید , we will frighten.
2nd pers. خواهی ترسانید , thou wilt frighten.	خواهید ترسانید , you will frighten.
3rd pers. خواهد ترسانید , he will frighten.	خواهند ترسانید , they will frighten.

## Future Perfect = ماضی متشکی

Singular = واحد

Plural = جمع

1st pers. ترسانیده باشم , I shall have frightened.	ترسانیده باشیم , we shall have frightened.
2nd pers. ترسانیده باشی , thou shalt have fright- ened.	ترسانیده باشید , you shall have frightened.
3rd pers. ترسانیده باشد , he shall have frightened.	ترسانیده باشند , they shall have frightened.

## Aorist = مضارع

Singular = واحد

Plural = جمع

1st pers. ترسانم , I may frighten.	ترسانیم , we may frighten.
2nd pers. ترسانی , thou mayst frighten.	ترسانید , you may frighten.
3rd pers. ترساند , he may frighten.	ترسانند , they may fright- en.

Present Tense = زمان حال

Singular = واحد	Plural = جمع
1st pers. مي ترسانم, I frighten.	مي ترسانيم, we frighten.
2nd pers. مي ترساني thou frightenest.	مي ترسانيد, you frighten.
3rd pers. مي ترساند, he frightens.	مي ترسانند, they frighten.

Imperatives.

- ترسان = frighten. — امر حاضر  
 مترسان = do not frighten. — امر نهی  
 ميترسان = go on frightening. — امر مدامی  
 ترساند = he shall frighten. — امر غایب  
 ترساند = may he frighten! — امر دعا

Conjugation = گردان

of a Transitive Verb in the Passive Voice.

GENERAL RULE.

عیغه مجهول = The Passive Voice is formed by adding the different tenses of شدن to the *past participle* of a *transitive verb*.

*N.B.*—*Intransitive Verbs* have no *Passive Voice*.

مصدر = Infinitive. طلبدہ شدن to be called.

I.—Passive Voice. Past Indefinite.

عیغه مجهول ماضی مطلق

It is formed by adding the past tense of شدن to the past participle of a *transitive verb*.

Singular=واحد	Plural=جمع
1st pers. طلبیده شدم, I was called.	طلبیده شدیم, we. were called.
2nd pers. طلبیده شدی, thou wast called.	طلبیده شدید, you were called.
3rd pers. طلبیده شد, he was called.	طلبیده شدند, they were called.

## II.—Passive Voice. Past Imperfect.

صیغه مجهول ماضی استمراری

It is formed by adding the past imperfect of شدن to the past participle of a *transitive* verb.

Singular=واحد	Plural=جمع
1st pers. طلبیده می شدم, I was being called.	طلبیده می شدیم, we were being called.
2nd pers. طلبیده می شدی, thou wast being called.	طلبیده می شدید, you were being called.
3rd pers. طلبیده می شد, he was being called.	طلبیده می شدند, they were being called.

## III.—Passive Voice. Perfect Tense.

صیغه مجهول ماضی قریب

It is formed by adding the perfect tense of شدن to the past participle of a *transitive* verb.

Singular=واحد	Plural=جمع
1st pers. طلبیده شده ام, I have been called.	طلبیده شده ایم, we have been called.
2nd pers. طلبیده شده ای, thou hast been called.	طلبیده شده اید, you have been called.
3rd pers. طلبیده شده است, he has been called.	طلبیده شده اند, they have been called.

IV.—Passive Voice. Pluperfect Tense.

صیغۀ مجهول ماضی بعید

It is formed by adding the pluperfect of شدن to the past participle of a *transitive* verb.

Singular=واحد	Plural=جمع
1st pers. طلبیده شده بودم, I had been called.	طلبیده شده بودیم, we had been called.
2nd pers. طلبیده شده بودی, thou hadst been called.	طلبیده شده بودید, you had been called.
3rd pers. طلبیده شده بود, he had been called.	طلبیده شده بودند, they had been called.

V.—Passive Voice. Future Tense.

صیغۀ مجهول زمان مستقبل

It is formed by adding the future tense of شدن to the past participle of a *transitive* verb.

Singular=واحد	Plural=جمع
1st pers. طلبیده خواهم شد, I will be called.	طلبیده خواهیم شد, we will be called.
2nd pers. طلبیده خواهی شد, thou wilt be called.	طلبیده خواهید شد, you will be called.
3rd pers. طلبیده خواهد شد, he will be called.	طلبیده خواهند شد, they will be called.

VI.—Passive Voice. Future Perfect Tense.

صیغۀ مجهول ماضی متشکی

It is formed by adding the future perfect of شدن to the past participle of a *transitive* verb.



Singular = واحد

Plural = جمع

1st pers. طلبیده شده باشم, I shall have been called.	طلبیده شده باشیم, we shall have been called.
2nd pers. طلبیده شده باشی, thou shalt have been called.	طلبیده شده باشید, you shall have been called.
3rd pers. طلبیده شده باشد, he shall have been called.	طلبیده شده باشند, they shall have been called.

## VII.—Passive Voice. Aorist.

عیقۀ مجهول مضارع

It is formed by adding the Aorist of شدن to the past participle of a *transitive* verb.

Singular = واحد

Plural = جمع

1st pers. طلبیده شوم, I may be called.	طلبیده شویم, we may be called.
2nd pers. طلبیده شوی, thou mayst be called.	طلبیده شوید, you may be called.
3rd pers. طلبیده شود, he may be called.	طلبیده شوند, they may be called.

## VIII.—Passive Voice. Present Tense.

عیقۀ مجهول زمان حال

It is formed by adding the present tense of شدن to the past participle of a *transitive* verb.

Singular=واحد	Plural=جمع
1st pers. طلبیده می شوم , I am called.	طلبیده می شویم , we are called.
2nd pers. طلبیده می شوی , thou art called.	طلبیده می شوید , you are called.
3rd pers. طلبیده می شود , he is called.	طلبیده می شوند , they are called.

**IX.—Passive Voice. Potential Past.**

صیغه مجهول ماضی امکانی

It is formed by prefixing the past tense of توانستن to the past tense *passive voice* of a *transitive* verb.

Singular=واحد	Plural=جمع
1st pers. توانستم طلبیده شد , I could be called.	توانستیم طلبیده شد , we could be called.
2nd pers. توانستی طلبیده شد , thou couldst be called.	توانستید طلبیده شد , you could be called.
3rd pers. توانست طلبیده شد , he could be called.	توانستند طلبیده شد = they could be called.

**X.—Passive Voice. Potential Aorist.**

صیغه مجهول و امکانی با مضارع

It is formed by prefixing the Aorist of توانستن to the past tense *passive voice* of a *transitive* verb.

Singular=واحد	Plural=جمع
1st pers. توانم طلبیده شه , I can be called.	توانیم طلبیده شد , we can be called.
2nd pers. توانی طلبیده شه , thou canst be called.	توانید طلبیده شد , you can be called.
3rd pers. تواند طلبیده شد , he can be called.	توانند طلبیده شد , they can be called.

## گردان = Conjugation of a Compound Verb.

مصدر = Infinitive.

عرض نمودن = to request.

ماضی مطلق Past Tense

Singular = واحد	Plural = جمع
1st pers. عرض نمودم , I requested.	عرض نمودیم , we requested.
2nd pers. عرض نمودی , thou requestedst.	عرض نمودید , you requested.
3rd pers. عرض نمود , he requested.	عرض نمودند , they requested.

ماضی مستمر Past Imperfect = استمراری

Singular = واحد	Plural = جمع
1st pers. عرض می نمودم , I was requesting.	عرض می نمودیم , we were requesting.
2nd pers. عرض می نمودی , thou wast requesting.	عرض می نمودید , you were requesting.
3rd pers. عرض می نمود , he was requesting.	عرض می نمودند , they were requesting.

ماضی قریب Perfect Tense = قریب

Singular = واحد	Plural = جمع
1st pers. عرض نموده ام , I have requested.	عرض نموده ایم , we have requested.
2nd pers. عرض نموده ای , thou hast requested.	عرض نموده اید , you have requested.
3rd pers. عرض نموده است , he has requested.	عرض نموده اند , they have requested.

**Pluperfect = ماضی بعید**

<b>Singular = واحد</b>	<b>Plural = جمع</b>
1st pers. عرض نموده بودم = I had requested.	عرض نموده بودیم = we had requested.
2nd pers. عرض نموده بودی = thou hadst request- ed.	عرض نموده بودید = you had requested.
3rd pers. عرض نموده بود = he had requested.	عرض نموده بودند = they had requested.

**Future Tense = زمان مستقبل**

<b>Singular = واحد</b>	<b>Plural = جمع</b>
1st pers. عرض خواهم نمود = I will request.	عرض خواهیم نمود = we will request.
2nd pers. عرض خواهی نمود = thou wilt request.	عرض خواهید نمود = you will request.
3rd pers. عرض خواهد نمود = he will request.	عرض خواهند نمود = they will request.

**Future Perfect = ماضی متشکی**

<b>Singular = واحد</b>	<b>Plural = جمع</b>
1st pers. عرض نموده باشم = I shall have re- quested.	عرض نموده باشیم = we shall have requested.
2nd pers. عرض نموده باشی = thou shalt have re- quested.	عرض نموده باشید = you shall have requested.
3rd pers. عرض نموده باشد = he shall have re- quested.	عرض نموده باشند = they shall have requested.

## Aorist = مضارع

Singular = واحد	Plural = جمع
1st pers. عرض نمايم = I may request.	عرض نمائيم = we may request.
2nd pers. عرض نمائي = thou mayst request.	عرض نماييد = you may request.
3rd pers. عرض نمايد = he may request.	عرض نماييد = they may request.

## Present Tense = زمان حال

Singular = واحد	Plural = جمع
1st pers. عرض مينمايم = I request.	عرض مينمائيم = we request.
2nd pers. عرض مينمائي = thou requestest.	عرض مينماييد = you request.
3rd pers. عرض مينمايد = he requests.	عرض مينماييد = they request.

## Imperatives.

- عرض نمائي — امر حاضر = request.  
 عرض مبنمائي — امر نهی = do not request.  
 عرض مينمائي — امر متداومي = go on requesting.  
 عرض نمايد — امر غايب = he shall request.  
 عرض نماياد — امر دعا = may he request!

## Questions on Verbs.

- I. Name the varieties of افعال with their English equivalents. (133)
11. What parts of speech are prefixed to simple infinitives to form compound verbs? (148)

- III. Give four examples of each of the following four kinds of compound verbs:—(a) Noun + Infinitive ; (b) Adjective + Infinitive ; (c) Preposition + Infinitive ; (d) Adverb + Infinitive. (148)
- IV. Explain the following :—  
لازمی — معروف — مجهول — متعدی — معاون
- V. How are the following formed? Give examples.  
میغیر مجهول — فعل مجبور — میغیر امکالی
- VI. What verbs are called افعال معاون? Why are they so called? Which of these are Principal Verbs as well as Auxiliaries? (140)
- VII. Name the tenses that are formed by the help of the Auxiliary Verbs. (140)
- VIII. Convert the following in افعال مجبور :—  
آموختن — سوختن — فهمیدن — خوردن — نوشتن  
— پروردن — دادن
- IX. Give a complete list of افعال ناقص with their meanings and the forms that are used at present
- X. What are Impersonal Verbs? How are they used in Persian? Illustrate by sentences. (142)
- XI. What is افعال مشترک? What verbs are used as such? Name them. (143).
- XII. How are Negative Verbs formed in Persian? (144).
- XIII. What two negative particles are there in Persian? Give their grammatical names. (144).
- XIV. Show by examples the difference between نون نفی and میم لهی and give their English meanings. (145)
- XV. Classify the following infinitives:—  
فرسیدن — ترسانیدن — هستن — هشتن — بایستن —  
باشیدن — شایستن — برهشتن — خواستن — خاستن

- XVI. What do you understand by **از منزه ثلاثه**? State how they are all formed. (Give examples. (150)
- XVII. What terminations are used to denote the number and person of a tense? (149)
- XVIII. What auxiliary verbs are used in the formation of  
 زمان مستقبل --- ماضی متشکی --- صیغه امکانی ---  
 فعل مجهول --- ماضی بعید --- ماضی قریب (140)
- XIX. Name **اقسام ماضی**, with their English equivalents. (157)
- XX. Give and illustrate the rules for the formation of all kinds of **ماضی** (from 158 to 168). -
- XXI. What do you understand by **صیغه امکانی**? How many varieties of **صیغه امکانی** are there in Persian? Name them and state how they are all formed. (169 to 172).
- XXII. How are **اسم مفعول** and **اسم حالیه** formed? Give examples (173)
- XXIII. Give the Arabic forms of **اسم مفعول** from the following trilateral roots :—(173 Note)  
 خلق --- قتل --- عرف --- کذب --- جهل --- رحم --- فهم --- نقل
- XXIV. Conjugate **شناختن** in the following tenses :—  
 (a) ماضی متشکی --- ماضی استمراری --- (صیغه معروف)  
 زمان حال --- ماضی استمراری متشکی --- زمان مستقبل  
 (b) ماضی قریب مضارع --- ماضی متشکی --- (صیغه مجهول)  
 زمان مستقبل --- ماضی بعید
- XXV. How many moods are there in Persian? Name them.
- XXVI. What verbal forms are used to express wishes? Explain and illustrate them with examples (165, 179).
- XXVII. Form **امرو نهایی** and **امرو نهی**, **امردعا** from  
 دادن --- کردن --- پرسیدن --- پروردن --- بخشیدن

XXVIII. How are امر نمنى and امر نهى, امر مدامى formed? Give examples. (176, 177, 179).

XXIX. How many varieties of صيغه امر are there? Name them. (174).

XXX. How do you express the following in Persian :—

- (a) O! would that I knew. (b) We shall have frightened.  
 (c) Would that they beheld thy face. (d) Thou hast been sent.  
 (e) He was being asked. (f) Would to God I had not obtained.  
 (g) Thou canst not throw. (h). You might have seen.  
 (i) Would that I too had been with them. (j) Would to God I had known.  
 (k) We had been recognised. (l) Thou shalt have been forgiven.  
 (m) Would he had learnt. (n) They could not arrive. (o) I will be entrusted.  
 (p) He must have reached. (q) Would to heaven he had arrived.  
 (r) Would that I had obtained happiness. (s) He can be recognised.  
 (t) They can be taught. (u) They could not be asked.

XXXI. Give the following tenses of دادن

- (۱) —صیغه معروف مستقبل متکلم جمع  
 (۲) —صیغه شرطیه ماضی استمراری غایب واحد  
 (۳) —صیغه مجهول ماضی بعید متکلم واحد  
 (۴) —صیغه امکانی باحال مخاطب جمع  
 (۵) —صیغه مجهول ماضی متشکی متکلم واحد  
 (۶) —صیغه مجهول زمان مستقبل مخاطب واحد  
 (۷) —صیغه امکانی بااستمراری غایب جمع  
 (۸) —ماضی استمراری مخاطب جمع  
 (۹) —ماضی استمراری متشکی غایب جمع  
 (۱۰) —ماضی امکانی غایب واحد  
 (۱۱) —صیغه مجهول ماضی امکانی متکلم واحد  
 (۱۲) —صیغه مجهول امکانی با مضارع غایب جمع



XXXII. How are Denominative verbs formed in Persian ?  
Give instances. (145)

XXXIII. Give Persian infinitives with their imperatives:—

To sow, to sew, to sleep, to hear, to bore, to break, to adorn,  
to fear, to weigh, to strut, to scratch, to cut, to shave, to fill, to  
dig, to throw, to exalt, to rub, to rob, to leave, to send, to take.

XXXIV. What are علامت مصدر ؟ What termination  
are used as such ? Name them. (180)

XXXV. State the various modes of forming the Im-  
perative in Persian, exemplifying each. (183)

XXXVI. Give as many exceptions as you can to the  
following rules :

(a) خ is changed into ز; (b) ش into ر; (c) و into  
و (183); (d) و into س and و; (e) ف into ب and و

XXXVII. Mention those infinitives that do not form the  
imperatives like آفزادن and بخشیدن (183)

XXXVIII. Give the meanings and the imperatives of the  
following infinitives, and state the rules by which  
they are formed :—

آفریدن — بودن — بستن — پیدوستن — پیختن — ننودن  
جستن — جستن — چیدن — خاستن — خواستن — خفتن —  
دیدن — رستن — رستن — رقصیدن — شکستن — شستن —  
شداختن — عطسیدن — غزودن — فریفتن — فروختن — گاستن  
کوفتن — گزیدن — مردن — کاشتن — وزیدن — ورزیدن  
هشتن — هراشیدن — هراسیدن (183)

XXXIX. What are weak verbs ? Classify آفریدن — خفتن  
مفتن — یافتن — ننودن — دادن — چیدن  
هشتن — فروختن as weak or strong verbs.  
(146, 147)

## CHAPTER XII.

### Verbal Nouns.

184. In Persian all words derived from the verbs and generally used as *gerunds* are called **اسم مصدر**. Its varieties are—

I. **مصدر حقیقی** or **اصلى** — When an Infinitive itself is used as a verbal noun, it is called **مصدر حقیقی**  
 پادشاهی **بکشتن** اسیری **اشارت** کرد, **as**, **اصلى** or  
**خوردنش** **تندرستی** **آردبار**; **مافیا آمدن** **عید** **مباری** **بادت**  
**سوارانرا** **از گفتن** **او** **نهور** **زیاده** **گشت**

II. **حاصل مصدر** — It is formed by adding **ش** to the Imperative of a verb; as,

Infinitives.	Imperatives.	حاصل مصدر
آمدن = to rest.	آساي	آمایش = rest.
بخشیدن = to bestow.	بخش	بخشش = gift.
پرستیدن = to worship.	پرست	پرستش = worship.
خواستن = to desire.	خواه	خواهش = desire.
دادن = to give.	ده	دهش = gift.
دانستن = to know.	دان	دانش = knowledge.
ستودن = to praise.	ستاي	ستایش = praise.
کوشیدن = to endeavour.	کوش	کوشش = endeavour.
کشتن = to kill.	کش	کشش = slaughter.

### III. مصدر معنوی — It is formed —

(a) By adding ار to the past tense third person singular; as,

گفت + ار = گفتار = speech; کرد + ار = کردار = action;  
دید + ار = دیدار = sight; کشت + ار = کشتار = massacre.

(b) By adding ه to the imperative; as, لرزه = trembling;  
خنده = laughter; گریه = weeping; اندیشه = anxiety; ناله = lamentation.

(c) By adding اک to the imperative; as, خور + اک = خوراک = food;  
سوز + اک = سوزاک = burning; جوشاک + اک = جوشاک = boiling;  
پوش + اک = پوشاک = dress.

(d) The past tense of a verb is used as مصدر معنوی; as, گفت عالم = the advice of a wise man;  
گشاد کار = the accomplishment of one's object;  
شناخت یار = the knowledge of one's friend.

(e) The Past Participle is used as مصدر معنوی; as, دو صد گفته = two hundred speeches;  
داد او = his gift; نوشته او = his letter; کرده خویش = your own deed.

(f) The Imperative is used as مصدر معنوی; as, گداز دل = the anguish of the heart;  
شدن دل = affliction of the heart.

### 185. مصدر ترکیبی = Compound Verbal Nouns.

(a) The past tense of two verbs together; as, آمد و رفت = intercourse;  
گفت و شنود = conversation; داد و ستد = traffic;  
رفت و گذشت = past; نشست برخاست = etiquette;  
نوشت و خواند = correspondence.

(b) The past tense of a verb with its imperative as, گفتگو = conversation;  
جستجو = inquiry; شست و شو = washing.

= washing; روفت وروب = sweeping; بست و بند = control;  
تاز = assault; کوفت و کوب = beating.

(c) The imperatives of two verbs together; as,  
سوز و ساز = anguish of mind; گیر و دار = bustle,  
hubbub; تک و پو = diligent search; خیز و گیر (*lit.*  
*rise and catch*) = children's game; خور و پوش =  
food and raiment.

**Noun of Agency = اسم فاعل**

### Rules for

#### 186. The Formation of اسم فاعل

I. It is formed by adding نده to an imperative;  
as, پرست + نده = پرستنده = a wor-  
shipper; خوا + نده = خوانده = a beg-  
gar; رو + نده = رونده = a traveller;  
نویس + نده = نویسنده = a writer.

II. It is formed by adding ا *alif* to an impera-  
tive; as, دار + ا = دارا = a possessor;  
جو + ا = جویا = a seeker; شنو + ا =  
شنوا = a hearer; گو + ا = گویا = a speaker.

*Note.*—In Arabic اسم فاعل is formed by inserting ا *alif*  
between the first two letters of the *triliteral* root; as, ظالم  
= a tyrant; خالق = the Creator; حاکم = a governor;  
کاذب = a liar, قاتل = a murderer, ناظر = an inspector;  
کاتب = a writer.

#### 187. Noun Suffixes denoting the Agent.

گله بان = a shepherd; میزبان = a host;  
پاسبان = a watchman; باغبان = a gardener;  
دربان = a porter; گاوبان = a herdsman.

جي بوسدانجي = a crier; جارجي = a gardener.  
 جي خزانهجي = a treasurer; كتابهجي = a librarian;  
 نقارجي = a drummer; عربهجي = a carter.  
 جار = a tyrant; صلاح كار = an adviser;  
 خطاكار = a sinner; زيان كار = an injurer.  
 ستمگار = a tyrant; گنهگار = a criminal; مددگار  
 = a supporter; خدمتگار = a servant.  
 سوداگر = a merchant; جادوگر = a magician;  
 كاردگر = a cutler; كفشگر = a shoe-maker;  
 درودگر = a carpenter; آهنگر = a blacksmith;  
 كوزهگر = a potter; زرگر = a goldsmith.  
 ساروان = a camel-driver; فيلوان = an  
 elephant-keeper; رزوان = a keeper of a  
 vineyard.

188. اسم فاعل تركيبي — Compound Noun of Agency.  
 It is formed by suffixing the imperative of a verb  
 to a noun; as, جفاگستر = a tyrant; سخن چين = a tale-  
 bearer; دروغگو = a liar; كاركن = a manager; تير انداز =  
 an archer; خبرنويس = a reporter.

### Verbal Adjectives.

189. In Persian, اسم فاعل (*noun of agency*) اسم  
 حاله (*Present Participle*) and اسم مفعول (*Past  
 Participle*) are used as *Adjectives* and they are  
 called صفت مشتق = *Derivative Adjectives*.

I. اسم فاعل is used as an *Adjective*; as, جانور  
 درنده = devouring animal; مركب تازنده = a  
 fleet horse; دولت پاينده = everlasting wealth;  
 آفتاب تابنده = the shining sun.

- II. اسم حالیه is used as an Adjective; as,  
 ماه تابان = the glittering moon; مهر درخشان  
 = the shining sun; آب روان = a running  
 stream; آسیای گردان = a revolving mill;  
 چشم گریان = a weeping eye.
- III. اسم مفعول is used as an Adjective; as, دل  
 شکسته = a (broken) disappointed heart;  
 نان سوخته = a burnt bread; شلغم پخته =  
 a boiled turnip; عمر گذشته = a past life.

### Questions

#### on Verbal Nouns and Adjectives.

- I. How many varieties of اسم مصدر are there? Name them. (184)
- II. How are the following formed? Give examples.  
 حاصل مصدر — مصدر ترکیبی — اسم فاعل ترکیبی
- III. Give instances of verbal nouns of the same nature as  
 روفت وروب — خوانه و نوشت — خور و خواب
- IV. What is اسم فاعل? How is it formed in Persian and Arabic? Give examples. (186)
- V. Enumerate and give examples of suffixes denoting the agent. (187).
- VI. What parts of speech are used as Verbal Adjectives? Give examples. (189)
- VII. Give words ending in — بان — گار — وان — کار — چی — گر. (187)
- VIII. What do you understand by صفت مشتق — اسم مصدر and حاصل مصدر?
- IX. Name some verbal nouns formed by adding — ش — and — اک to imperatives. (184, III).

X. Give two instances of each of the following :—

- (a) Past tense used as a verbal noun.
- (b) Past participle used as a verbal noun.
- (c) Imperative used as a verbal noun. (184. III.)

### Third Parsing Model.

1.—دزدی بر خانۀ درویشی رفت و در گوشۀ

بنشست \*

دزدی = اسم عام — جنس مذکور — عدد واحد — حالت  
فاعلی — متعلق با فعل "رفت" \*

بر = در — حرف جر

خانۀ = اسم عام — جنس غیر ذی روح — عدد واحد —  
حالت جری \*

درویشی = اسم عام — جنس مذکور — عدد واحد —  
حالت اضافت \*

رفت = فعل لازمی — ماضی مطلق — فاعل — واحد —  
متعلق با فعل "دزدی" \*

و = حرف عطف

در = حرف جر

گوشۀ = اسم عام — جنس غیر ذی روح — عدد واحد —  
حالت جری

بنشست = فعل لازمی — ماضی مطلق — فاعل — واحد —  
متعلق با فعل "دزدی" \*

### Fourth Parsing Model.

چون درویش او را دید خیلی ترسید \*

چون = حرف زمان

درویش = اسم عام — جنس مذکور — عدد واحد — حالت  
فاعلی — متعلق با فعل "دید" \*

اورا = اسم ضمیر غایب — جنس مذکر — عدد واحد —  
حالت مفعولی \*

دید = فعل متعدی — ماضی مطلق — غایب — واحد  
متعلق بافاعل ”درویش“ \*

خیلی = حرف مقدار \*  
ترسید = فعل لازمی — ماضی مطلق — غایب — واحد  
متعلق بافاعل ”درویش“ \*





## CHAPTER XIII.

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### حرف = Particle.

190. حرف is the last of the three heads under which all parts of speech are classified by Persian grammarians. Particles, including Adverbs, Prepositions, Conjunctions, and Interjections are called **حروف مرکب** (*lit.*, letters combined together), in contradistinction to **حروف مفرد** single letters.

191. **حروف مرکب** are divided into :—

- I. **حروف تمیز = Adverbs.**
- II. **حروف عطف = Conjunctions.**
- III. **حروف اصوات = Interjections.**
- IV. **حروف جر = Prepositions.**

192. **Classification of Adverbs = حروف تمیز**

- I. **حروف زمان = Adverbs of Time :** بعد = پس = after ; اکنون = now ; هرگز = ever ; هنوز = yet ; همیشه = always ; باز = again گاهی = sometimes ; پیش = قبل = before ; هرگاه = whenever ; چون = when.
- II. **حروف مکان = Adverbs of Place :** بالا = تحت = پائین = فرود = فوق = فراز = below ; درون = اندرون = within ; بیرون = without ; هر کجا = wherever.
- III. **حروف استفهام = Adverbs of Interrogation, or Interrogative Adverbs :** چون how ;

چرا = why; کج = where; کي = how or when.

کي باشد و کي باشد و کي باشد و کي

من باشم و وي باشد و مي باشد و ني

*Note.*—In this example the reiteration of the word کي denotes the earnest desire, entertained by the speaker, for the arrival of that period of time in which he shall enjoy the united pleasures of love, music and wine.

IV. حروف تشمير = Adverbs of Comparison.

گويا , مانند , مثل , چنان , چنين , همچون , همچو , چون , چو , چنانچه , چنانکه , همچنان , همچنين , in the same manner, as, like.

V. حروف اثبات = Adverbs of Affirmation, or

Affirmative Adverbs; همانا , آئينه , certainly ; البته ; verily ; بيشک , بي شبهه , لا شك , undoubtedly.

VI. حروف ختم كلام , Adverbs of Conclusion,

آخر , الغرض , القصه , في الجملة , عاقبت الامر , at last.

VII. حروف مقدار = Adverbs of Quantity :

بسي enough ; كم , اندك , قدری , فراوان , بسيار = much ; قليل , a little ; وافر = abundantly ; كافى = sufficiently.

VIII. حروف سجت = Adverbs of Quality ; دليوانه ,

bravely ; دانخورانه = prudently.

IX. حروف قبول Adverbs of Consent = هان =

آرى = بلى = نعم.

X. حروف اشتباه = Adverbs of Doubt: مگر =  
 شاید = perhaps; تواند = possibly.

193. Adverbs from Nouns.—By prefixing a Preposition to a Noun; as, بطوبی = perfectly; به شدت = severely; در نهان = secretly; به شر = maliciously; بغایت = extremely.

#### 194. Adverbs from Pronouns.

(a) By prefixing Demonstrative Pronouns to Substantives; as, این سو = این طرف = hither; آن سو = آن طرف = thither; اینجا = here; آنجا = there.

(b) By prefixing Interrogative Pronouns to Substantives; as, کجا = where; کدام طرف = whither; چگونه (*in what manner*), how.

195. Adverbs from Adjectives.—Adjectives without undergoing any change are used as adverbs; as, خوب = درست = well; سخت = severely, پای = entirely; مشکل = scarcely; نادر = rarely; تنگ = tightly; تمام = totally.

#### Questions on the Adverb.

- I. Name the principal divisions of حروف مرکب with their English equivalents. (191).
- II. From what parts of speech are adverbs generally Formed? Give examples. (193, 194, 195)
- III. Give examples of Demonstrative and Interrogative Adverbs. (194)
- IV. Classify the following adverbs: — مگر — پس — هنوز — شاید — همچو — مثل — کی — هان — القصه — بالا — البته — قدری — نعم — همانا
- V. Give instances of Adjectives used as Adverbs (195)

- VI. Give examples of Prepositional and Pronominal Adverbs. (193, 194)
- VII. Give Persian words for—*Interrogative, Comparative, Affirmative* Adverbs.
- VIII. How are Adverbs of *Consent, Quality, Quantity* and *Conclusion* called? Give examples.

حروف عطف = Conjunctions.

A **Conjunction** is a word which joins two sentences.

196. Conjunctions are divided into:—

- I. حروف شرط = **Conditional**; as, اگر, اگرچه.
- II. حروف علت or حروف سببی = **Causative**; as, زیرا که, because; بنابراین, لهذا, لاجرم, therefore.
- III. حروف استدراک = **Adversative**; as, اما = ولیکن = ولی = لیکن = لکن.
- IV. حروف تردید = **Alternative**; as, که either, or; خواه = whether.  
فریدون آمد که سهراب .∴ گلستان خوانم که بستان
- V. حروف جمله = **Concessive**; as, گرچه = ورنه = although = though.  
گرچه تو امیر و ما اسیریم .∴ ورنه تو بزرگ و ما حقیریم.  
گرچه تو غنی و ما فقیریم .∴ دلداري دوستان ثواب است.
- VI. حروف معیت = **Copulative**; as, و, and, نیز = هم = also.

*Note.*—(a) When two nouns are connected by و, the first (or the thing with which something else is joined) is called

معطوف عليه, and the second (or the thing joined with something else) is called معطوف.

### Questions on the Conjunction.

- I. What do you understand by حروف عطف? (196)
- II. How do you classify conjunctions? (196)
- III. Mention *two* conjunctions that denote opposition, *two* condition, *two* cause, and *two* concession. (196)
- IV. Give Persian technical terms for Copulative, Adversative, Alternative, Causative and Concessive conjunction. (196)
- V. Classify the following:—(196)  
گرچه — یا — نیز — اما — ار — خواه — لاجرم  
و — که — لهذا — ولي
- VI. Distinguish between معطوف الیه and معطوف (note)

حروف اصوات = Interjections.

An **Interjection** is a word which expresses sudden feeling.

197. Interjections are classified into:—

- I. حروف ندا = Exclamatory; as, ایا, یا, ای, oh!
- II. حروف تکسب or انبساط = Interjections expressing *praise* or *admiration*; as, وا = آفرین = شاباش = bravo! well done! زی = مرحبا = welcome!  
زی خط و زی خال و زی زلف سیم قام  
زی قد و زی خد و زی جسم خوش اندام
- III. حروف دعا or تمنا = Interjections expressing *wish* or *prayer*; as, کاشکی, کاش, اندیک

would to God! خواسته, would! لخواستم  
may God forbid!

- IV. حروف افسوس or تاسف = Interjections expressing *regret* or *sorrow*; as, آه = دريغا  
افسوس = alas! وای = دردا = oh misery!  
حسرتا = oh pity!

∴ وای دريغا وای دريغا وای دريغ  
∴ گانهان ماهی پنهان شد زیر میغ

- V. حروف تنبيه = Interjections expressing *warning*; as, لا = تا = زنهار = برگز, beware!

- VI. حروف استحقار = Interjections expressing *disgust* or *hatred*; as, آف = فیه! نفور = فیه for shame!

### Questions on the Interjection.

- I. How are Interjections called in Persian? (197)
- II. How may Interjections be classified? (197)
- III. How are the following expressed in Persian? Oh pity! Well done! Welcome! Would to God! May God forbid! Fie for shame! Beware! (197)
- IV. Give grammatical terms for Interjections expressing *warning, grief, disgust, praise and wish*. (197)
- V. Classify the following: — آه — آيا — الا — اندیک — (197)  
— برگز — کاش — وای — واه — واه — آف
- VI. How are Interjections expressing *praise, grief, desire, hatred and warning* called? Give examples.

حروف جر = Prepositions.

**A Preposition** is a word placed before a noun or pronoun to show the relation between it and some other word in the sentence.

**198. Simple Prepositions** are از (*in poetry frequently contracted into ز*) = from = by; با = with; بر = on = upon; در = in = into; بی = without; تا = till = until.

These prepositions are termed *حروف معنوی* (*real particles*).

**199. Position of Prepositions.**—Prepositions are placed before the simple nominative forms of *Nouns* and *Pronouns*; as, در خانه = in the house; بر درخت = on a tree; با من = with me.

ای مهر تو در دلبها — وی مهر تو بر لبها \*

وی شور تو در سرها — وی سر تو در جانها \*

*Note.*—Certain prepositions, such as بالا = *above*, پیش = *before*, نزد = *near*, زیر = *beneath*, require the *izafat*, or the sign of the genitive case, between them and the noun which they govern; as, •

بالای سر — زیر درخت — پیش پادشاه — نزد طبیب

**200. حروف استثنا = Prepositions of Exception,** *i.e.*, prepositions meaning *except*; as, جز = *except* = سوای = *except*; از = *except* = غیر = *except*. غیر is followed by *as*, نداریم غیر از تو فریادرس

*Note.*—A person or thing that is excepted is called مستثنی (I. and that from which مستثنی is excepted is called تمام رعیت پیش پادشاه رفتند مگر سهراب II. ; as, مستثنی منه I II

**201. Redundant Particles** = حروف زاید : Some particles, such as, مر, فراز, فرا, &c., are used

redundantly in a sentence without affecting the sense and they are called حروف زاید.

حرف التثکیر = Indefinite Article.

202. An Indefinite Article is expressed by adding یای تثنیه to a noun; as, = شخصی a man; درختی = a tree; پادشاهی = a king.

حرف التعریف = Definite Article.

203. The Definite Article is expressed by یای تثنیه followed by the relative که; as,

درختی که اکنون گرفتست پای  
پادشاهی که طرح ظلم فکند

درختی که = the tree; پادشاهی که = the king.





## CHAPTER XIV.

### Syntax = نكوه

204. نكوه = **Syntax** treats of the correct method of arranging words into sentences.

Words are related to each other, by way of *Concord* = موافقت

205. موافقت = **Concord** is the agreement of one word with another in *gender, number, person, or case*.

206. جملہ = **A Sentence** is a collection of words so arranged as to express one complete *thought*.

Every sentence consists of two parts; the *subject* and the *predicate*.

207. مسند الير or موضوع or مبتدا = the *subject*, *i. e.*, the person or thing about which something is said; it is also termed فاعل (*lit. "the doer of an action"*) the *Nominative*.

208. مسند بر or ماکمول or خبر = the *predicate* is that which we say or affirm respecting the *subject*, and is expressed by the verb; as,

آن پسر مسست است and آن پسر میهدود

209. رابط (= ربط) = **he joined** the *Copula* *i. e.*, the word which unites the *subject* and the *predicate*. The words است and بود are used as رابط; as, نوشیروان معلم بود; سهراب وکیل است,

210. *رابط نفی and رابط اثبات = Affirmative Copula and Negative Copula.* What is said about the subject is sometimes *affirmed* or *denied*; hence the copula may be either *affirmative* or *negative*; as,

نوشیروان معلّم است; سهراب طبیب نیست

### RULES FOR

211. The arrangement of words in a sentence.

**Rule I.** In a simple sentence the subject is placed first, then the object, and lastly, the predicate; as,

وزیر اسیرا خرید; پادشاه وزیر را طلبید

*N. B.*—(a) In poetry the subject is sometimes placed last; as, راست نخواهد شد این پشت کوز; مود ندارد همه اصحاب راست

(b) Sometimes the object stands emphatically first; as اورا تو به ده درم خریدی; تو را من خورد مند پنداشتم

(c) In poetry the verb is sometimes placed first for the sake of emphasis, thus شد فلامی که آب جو آرد

نیاموزد بهایم از بو گفتار, بدوزد شره دیده هوشمند  
زند جامه ناپاک گازران بوسنگ; نخورد شهرنیم خورده سنگ

**Rule II.** Words and phrases denoting time place, manner and cause are generally placed before the subject; thus, روزی در شهری درویشی بردگان بقالی رفت,  
در موسم تابستان روزی شامگاه گرویی مودمان در باغ  
رفتند; در آن زمان بسبب عنقوان جوانی پادشاه در سیر  
وشکار مشغول می شد; در شهری انبار پنبه بدزدی رفت

**Rule III.** When a personal pronoun is the subject of a verb, it is expressed in the verbal suffix, hence the subject is usually omitted.

اگر با او مذاقشه خواهی کرد سزا خواهی یافت  
فردا از آن طرف خواهم رفت و تو را سلام خواهم کرد

**Rule IV.** When a clause stands as the object of a verb, it is placed last; thus, آن مرد گفت مرا  
احمق میپنداری \* پادشاهی در خواب دید که تمام دلدانهای  
او افتاده بود ; شنیدم که ملکرا دشمنی معب روی نمود ; آن  
شخص نوشت که مردکی در خط من نظر میکند \*

**Rule V.** When the object of a verb is qualified by a relative clause, the object is placed before the verb, and the qualifying phrase after it; thus,  
طوطی را دیدم که بر سر درختی نشسته بود \*

سرنگزاده را دیدم که عقل و خرد داشت ; پادشاهی را  
شنیدم که بگفتن اسیری اشارت کرد ; پارسای را دیدم که  
زخم پلنگ داشت ; دلقانی را دیدند که تخم میکاشت

**Rule VI.** In Persian the indirect form of construction is dispensed with. The exact words of the speaker are reproduced, and they are introduced by the word که ; thus, او مرا گفت که منم سلطان این ملک ;  
دو برادر مال خود پیرزنی را سپردند و گفتند که حالا  
بمسفر میرویم هرگاه ما بر دو خواهیم آمد مال خواهیم گرفت ;  
لقمان گفت که هر چه نه دانم بپرسیدن آن ننگ ندارم

*N.B.*—When a Person has occasion to relate what he has heard from another, the usage of the Persian language requires that it should be done in the direct construction.

**212.** In Persian the subject of a proposition may be either a *noun*, a *pronoun*, an *infinitive*, or a *clause*.

- (a) **Noun.** لشکر شکست یافت ; پادشاه بر تخت نشست  
 (b) **Pronoun.** او مرا دید ; من تو را میشناسم  
 (c) **Infinitive** { خوردنش تذرستی آردبار  
                           توسیدنم پای رفتن ببهشت  
 (d) **Clause.** { هرچه رود بر سرم رواست  
                           هرچه زود بر آید دیر نپاید

**213.** In Persian the Object or Complement of a transitive verb may be either a *noun*, a *pronoun*, an *infinitive*, or a *clause*.

- (a) **Noun.** شیر فیل را کشت ; شخصی خطی می نوشت  
 (b) **Pronoun.** نگه دار مار از راه خطا ; مرا میشناسی  
 (c) **Infinitive.** خروشیدن توکان شدید  
 امیری گفتن آغاز کرد ; بادیه مخالف وزیدن گرفت  
 (d) **Clause.** هرچه در میان آید بخورد ; هرچه در دل آید بگوید  
 هرچه از دوانان بهمت خواستی در تن افزودی و از جان کاستی

## **214. Rules for the Concord or Agreement of a Verb with its Subject.**

**Rule I.** When the subject denotes a rational object, the verb agrees with it in number and person; as, غلامی از نزد صاحب خود گریخت ; من او را خاموش گردانم ; عاصیان از گدازه توبه کنند ; چگونه دل داری که میگری

**Rule II.** Two or more nouns in the singular denoting animate objects require the verb to be put

روباة و شیر و مرد نزد قفس، thus, رسیدند \* شیری و مردی در یک خانه تصویر خود دیدند \*

**Rule III.** When the subject denotes an inanimate object, the verb generally remains singular whether the subject be singular or plural; thus, چشمانش در چشم خانه همی گردید \* درختان شگفت و گلهاى چمن بباد رفت ; دانه خشک شد , واقعها در پیش است

**Rule IV.** Two or more nouns in the singular denoting inanimate objects require the verb to be put in the singular; thus, خرابي و بدنامي آید ز جور, علم و مستحاطات بهترین خصایل انسان است \* درشتي و نرمي بهم به است \* زر و سیم از سنگ همی آید \*

**Rule V.** When the subject of a verb denoting an animate object is preceded by a numeral adjective, it always remains singular in form, but takes a plural verb; but if it denotes an inanimate object, the verb is put in the singular; thus, ده درویش در گلیمي بخشپند \* چهار کس بطریق تفرج در باغ رفتند \* چهل سال عمر عزیزت گذشت \* صد من روغن کفایت کدد \*

**Rule VI.** Nouns of multitude, denoting animate objects, sometimes take the verb in the singular and sometimes in the plural, according to the unity or plurality of the idea conceived in the mind of the speaker; thus, شهنشاه عادلرا رعیت لشکر است خاقي براو گرد آمدند و تقویت کردند \* رعیت چو بیم اند و سلطان درخت \* طایفه دزدان بر سر کوهي نشستہ بودند \* جماعتی آهنگ گریز کردند \*

*N. B.*—When a *collective noun* conveys *unity of idea*, the verb should be *singular*; as, رعیت چون لشکر است but when it conveys *plurality of idea*, the verb must be *plural*; as,

رعیت چو بیخ اند و سلطان درخت

**Rule VII.** Arabic plurals, denoting rational beings, take the verb in the plural; but if they denote inanimate objects, the verb is put in the singular: as, حکما از قایل آن فرو ماندند; بدریا در مضاع، بيشمار است \* ارکان دولت وصیت ملک بخدا آوردند \* اکابر میگویند که فواید سفر بسیار است ارکان دولت بپسندیدند \*

**Rule VIII.** When nominatives of different persons are joined by و, the verb is plural and agrees with the first rather than with the second and with the second rather than with the third; as, من و تو هر دو خواجه تاشانیم—بندگی بارگاه سلطانیم من و او چون دو مغز بادام صحبت داشتیم \* من و رفیقای سالها سفر کرده بودیم \* من و تو مثل شیر و شکر هستیم \*

**Rule IX.** When inferiors speak to or of their superiors, the verb is generally employed in the third person plural. Thus, a servant, in speaking of his master, would say, اگر جناب عالی قبول فرمایند، صاحب خانه بیرون رفته اند \* جهان پناه بسیار خوار هستند \* اگر امیر قدم رنجه نمایند \*

## 215. مَحذُوف = The Omission of a Verb.

When two or more sentences having the same predicate are connected by the conjunction و, the verb is not repeated in the next sentence; this

omission of the verb is called **محذوف** (*omitted*)  
= **ELLIPSIS**.

نه روز آرام دارم و نه شب خواب  
عابد طعام لذیذ خوردن گرفت و کسوت لطیف پوشیدن  
و فواکه شیرین چشیدن \* بخت بلندت یاری کرد و اقبال  
رهبری \* خدا خالق زمین و آسمان است و رازق شاه و گدا \*  
هم کسرا عقل خود به کمال نماید و روی خود به جمال \*

*Note.*—Sometimes the subject, and sometimes the subject together with its verb, is omitted from a sentence without affecting the sense; this omission is known by the term **مقدّر**  
= **ELLIPSIS**, as, **بنام جهاندار و جان آفرین**,  
is omitted from the beginning of this sentence.

چنان پهن خوان کرم گفتند—که سیمبرغ در قاف قسمت خورد  
In this sentence **مقدّر** = **ELLIPSIS**.

## 216. Different kinds of **مفعول**

I. **مفعول فیه** = The accusative of "time"; as  
آن شخص سه روز بر دکان بقال نشست \*  
اگر صد سال گذر آتش فروزد. امروز بکش چو میتوان کشت  
دو بامداد گر آید کسی بخدمت شاه; تمام شب نیارمید

II. **مفعول مطلق** = The cognate accusative.  
Some verbs take a noun of *kindred meaning* for their object, and it is called the *cognate object*; as,

بکوشید کوشیدن مردوار \* هم گفتندها بدوباز گفت  
مضطربان سرود می سرائند \* ابر باران می بارد  
بچشیدم چشیدن می \* او خواست که دمی دردمد \*

III. **مفعول به** = The object of a transitive verb;  
as, باغبان خر را زد

*Note*—It may be either the *direct object* = مفعول اول or the *indirect object* = مفعول ثانی; as, پادشاه به سهراب بده, این کتاب را به سهراب بده, \* استاد شاگرد را انعام داد

### Classification of Sentences = اقسام جملہ

**A Sentence** is a thought expressed in words. جملہ

217. Sentences are of three kinds, *Simple* = مفرد, *Complex* = مرکب, and *Compound* = مرکب.

**A Simple Sentence** contains *only one subject* and one *finite verb*. جملہ مفرد

سهراب کتاب میخواند \* نوشیروان می آید \*

**A Complex Sentence** not only contains a principal subject and its verb, but has other *subordinate sentences*, which have subjects and verbs of their own; as,

طفلی که جور آموزگار نبیند جفا بیند از روزگار  
پسری که سبق نمیتواند در امتحان کامیاب نمیشود

218. **A Compound Sentence** = جملہ مرکب contains two or more complete sentences or propositions, connected by *conjunctions*; as,

سهراب آمد و نزد فریدون نشست و هردو باهم کتاب خواندند

219. جملہ مفرد is subdivided into—

I. **جملہ اسمیه** = The *noun sentence* is that in which the predicate must be always a *noun*; as,

سهراب وکیل است \* نوشیروان معلم بود \*

رستم طوطی نیست \* طوطی پرندۀ است \*

II. **جملہ فعلیه** = The *verbal sentence* is that in which the predicate must be always a *verb*; as, پادشاه ظفر یافت, زاهدی بباغ رفت



### جمله فعلیه Subdivisions of

220. جمله فعلیه is subdivided into—

I. جمله خبریه = The *Affirmative* or *Assertive sentence* may be either اسمیه or فعلیه as,  
پادشاه پاسبان درویش است ; آن حاکم ظالم است  
پادشاه بر تخت نشست \* استاد شاگردانرا درس میدهد \*

II. جمله انشائی = The *Interrogative sentence* ; as,  
چراغلامرازدی ; امروز چه خوردی ; کدام شخص حاضر بود  
Note.—It also includes *Imperative sentences* ; as,

نگه کن برین گنبد زرنگار ; میاموز جز علم گر عاقلی

III. جمله دعائیه = The *Optative sentence* ; as,  
چون رستم زور آور باد — چون نوشیروان عادل باد \*  
جهان آفرین بر تو رحمت کذاب ; دلت روشن و وقت جمیع باد

IV. جمله ندائیه = The *Exclamatory sentence* ; as,  
کریمای بختشای بر حال ما \* پروردگارا توانگر توانی  
دلا در وفا باش ثابت قدم \* ای قذاغت توانگرم گردان

V. جمله شرطیه = The *Conditional sentence* ;  
اگر چرخ گردد بکام بخیل \* اگر درین زمان حاتم بودی

### جمله مرکب Subdivisions of

221. جمله مرکب = The *Complex Sentence* is subdivided into a *principal sentence* = جمله اصلی and a *subordinate sentence* = جمله متابع

The varieties of subordinate sentences are—

I. جمله وصفیه or جمله موصوله = The *relative clause* or the *adjective sentence* ; as,  
پادشاهی که طرح ظلم فکند — پای دیوار ملک خویش بکند  
درختی که اکنون گرفتست پای — بذیروی شخصی بر آید زجای

II. جمله ظرفیه = *The adverbial sentence.*

- \* هرگاه بمدرسه میروی کتاب با خود ببری
- \* هرجا که میروی دیانلدار و راستگو شوی

جمله مرکب = *Compound Sentences.*

I. جمله معطوفه = *The co-ordinate sentences; as,*  
پادشاه در جنگ شکست یافت و هزیمت را غنیمت شناخت  
قاضی جلاد را طلبید و فرمود که روبروی من او را بکش

II. جمله نتیجه = *The consequent clause; as,*  
اگر رنج بدی گنج نیابی؛ اگر دروغ خواهی گفت سزا خواهی یافت

III. جمله سببیه = *The causal sentence; as,*  
جفا ممکن که جفا رسم یار نیست \* دروغ مگو که دروغ گفتن خطاست

IV. جمله معترضه = *The parenthetical sentence; as,*  
آنچه خداوند (دام ملکه) فرمود عین صواب است  
وزیر گفت (دولت و اقبال خداوندی باقی باد) همکنار  
راضی کردم \* در چنین سالی مخفنی (دور از دوستان)  
نعمتی بی کران داشت

### Fifth Parsing Model.

شخصی مکتوبی می نوشت و رازهای پنهان در آن  
درج می کرد

شخصی — اسم عام مذکور واحد حالت فاعلی متعلق بفعل  
”می نوشت“

مکتوبی — اسم عام غیر ذی روح واحد حالت مفعولی  
متعلق بفعل ”می نوشت“

می نوشت — فعل متعدی ماضی استمراری واحد فایب  
متعلق بفاعل "شخصی"

و — حرف عطف

رازها — اسم عام غیرذی روح جمع حالت مفعولی متعلق  
بفعل "درج می کرد"

پنهان — صفت منسوب بموصوف "رازها"

در — حرف جر

آن — اسم اشاره بعید غیرذی روح واحد حالت جری  
درج می کرد — فعل متعدی ماضی استمراری  
واحد فایب متعلق بفاعل "شخصی"

### Sixth Parsing Model.

یکی در پهلویش نشست بر آن نظر می انداخت  
یکی — اسم عدد مذکور واحد حالت فاعلی متعلق به فعل  
"می انداخت"

در — حرف جر

پهلوی — اسم عام غیرذی روح واحد حالت جری  
ش — اسم ضمیر متصل مذکور واحد فایب حالت اضافت  
نشسته — اسم مفعول

بر — حرف جر

آن — اسم اشاره بعید غیرذی روح واحد حالت جری  
نظر — اسم عام غیرذی روح واحد حالت مفعولی متعلق  
بفعل "می انداخت"

می انداخت — فعل متعدی ماضی استمراری واحد فایب  
متعلق بفاعل "یکی"

Examples of Analysis.

I. شتخصي مکتوبي ۽ پڻوشت — و رازهای پنهان در آن درج ميکند — و يکي در پهلويش نشسته  
بر آن نظر مي ۽ انداخت — آن شتخص نوشت که مردکي نادان در مکتوب من نگاه مي کرد —  
ازين سبب ديگر رازهای خود ننوشت \*

خبر Predicate.	مفعول Object.	مبتدا Subject.	اقسام جمله Kind of sentence.	جمله Sentence.
مي نوشت در آن درج ميکند بر آن مي انداخت	مکتوبي رازهای پنهان نظر	شتخصي شتخصي يکي در پهلويش نشسته	خبريه معطوفه معطوفه	شتخصي مکتوبي مي نوشت و رازهای پنهان در آن درج ميکند و يکي در پهلويش نشسته بر آن نظر مي انداخت
نوشت	که مردکي نادان در مکتوب من نگاه ميکند	آن شتخص	خبريه	آن شتخص نوشت که مردکي نادان در مکتوب من نگاه مي کرد
در مکتوب من نگاه ميکند	”	مردکي نادان	خبريه	که مردکي نادان در مکتوب من نگاه مي کرد

خبر Predicate.	مفعول Object.	مُبْتَدَا Subject.	اقسام جُمَله Kind of sentence.	جُمَله Sentence.
ازین سبب ننوشتم	دیگر رازهای خود	من (understood)	سببیه	ازین سبب دیگر رازهای خود ننوشتم
II. روزی نوشیروان عادل بشکار بیرون آمد- دهقانی پسر را دید که درختی می نشانده- پادشاه گفت ای پسر طمع داری که بر آن بختوری- پسر گفت کسان کشند و ما خوردیم- ما نیز بکاریم تا دیگران بختورند*				
خبر Predicate.	مفعول Object.	مُبْتَدَا Subject.	اقسام جُمَله Kind of sentence.	جُمَله Sentence.
بشکار بیرون آمد	.....	نوشیروان عادل	خبریه	روزی نوشیروان عادل بشکار بیرون آمد
دید	دهقانی پسر را که درختی می نشانده	او (understood)	خبریه	دهقانی پسر را دید که درختی می نشانده
می نشانده	درختی	که	موصوله	که درختی می نشانده

گفت	ای پیر طمع داری که بر آن بختوری	پادشاه	خبریه	پادشاه گفت ای پیر طمع داری که بر آن بختوری
داری	طمع	(ای پیر) نو	ندائیه	ای پیر طمع داری.....
بختوری	بر آن	نو (understood)	خبریه	که بر آن بختوری.....
گفت	کسان کشتند و ما خوردیم ما نیز بکاریم تا دیگران بختورند	پیر	خبریه	پیر گفت کسان کشتند و ما خوردیم ما نیز بکاریم تا دیگران بختورند
کشتند	.....	کسان	خبریه	کسان کشتند.....
خوردیم	.....	ما	معطوفه	و ما خوردیم.....
بکاریم	.....	ما	خبریه	ما نیز بکاریم.....
بختورند	.....	دیگران	نتیجه	تا دیگران بختورند.....

### Questions on Syntax.

- I. What do you understand by the term **لُحُو**? (204)
- II. What is **جمله**? What are its principal parts? Name them in Persian. (206, 207)
- III. How are Subject, Predicate and Copula called in Persian? (207, 208, 209)
- IV. Give short sentences to explain the difference between **رابط نفی** and **رابط اثبات**. (210)
- V. What are the general rules for the arrangement of words in a sentence? *i. e.*, mention the rules which we are guided by in constructing Persian sentences. (211).
- VI. State clearly the rules of Persian Syntax with regard to the complement of a verb. (214).
- VII. Give examples of—
  - (a) The nominative put after the verb ;
  - (b) The object emphatically placed first ;
  - (c) The verb standing first in a sentence.
- VIII. How do we, in Persian, report the speech of another? What sort of construction is generally used? (211, VI).
- IX. Show, with examples, what parts of speech are used as the subject and the object of a verb. (212, 213).
- X. When does the object precede the verb? Give examples. (211, I, N. B.)
- XI. The subject usually precedes the verb. Does it ever follow the verb? Give examples. (211, I, N. B.)
- XII. Show, in short sentences, that the infinitive may be used as, (1) the subject, (2) the object of a verb (212, 213.)
- XIII. Mention some sentences in which the whole clause is used as, (1) the subject, (2) the object of a verb. (212, 213.)

- XIV. Correct any errors of arrangement in the following sentences: — دو توانگر بوادران به سفر رفتند  
ده توانا مرد کمان اورازة نکردندي \* درویشي روزی  
بردگان بقالی رفت در شهری \* بر کنار دریا دیدم  
پارسائی را که زخم پلنگ داشت \* انبار پنجه بدزدی  
رفت در شهری \* دوعزیز یاران روزی به باغ رفتند \*
- XV. Give with examples the rules for the concord of a verb with its subject in number and person. (214)
- XVI. Give examples of a subject in the singular, taking a verb in the plural and *vice versa*. (214 III, V, IX)
- XVII. When may the plural suffix of a noun be omitted?
- XVIII. “ده شریک” و “ده شریکان” which is correct? Why? (214, V.)
- XIX. When may the verb be omitted in Persian? (215)
- XX. Point out with examples the grammatical difference between *مقدور* and *مختوف*. (215)
- XXI. Name and explain the different kinds of *مفعول* (216.)
- XXII. Explain with examples *مفعول مطلق* and *مفعول فیه* (216.)
- XXIII. Name the different kinds of sentences in Persian with their English equivalents. (219-221)
- XXIV. What do you understand by *جمله مفرد* — *جمله* — *جمله متابع* and *جمله اصلی* — *مُرکب* (217, 221)
- XXV. Distinguish between *جمله فعلیه* and *جمله اسمیه* (219)
- XXVI. Explain with examples — (1) Adjective, (2) Adverbial, (3) Conditional, (4) Consequent clauses.
- XXVII. Name the sub-divisions of *جمله فعلیه* (220)
- XXVIII. How many kinds of *جمله مُرکب* are there in Persian? Name them and give examples. (221)



XXIX. Correct or justify the syntax in the following sentences, giving in each case your reason, i.e. the rule that is in question.

در چمن گل و ریحان و لاله ناز شدند\*  
 تمام انجیرها خورده شدند\* اداوئل علما بشارتند\* حکما  
 در نارگاه کسری بمصلحتی سخن می گفت\* بدر بختید  
 ارکان دولت پیسندید و برادر بجان رعیتده شدند\* خلقی  
 درصراط او گرد آمدند\* چون سه چهار ماه بدین مداول  
 گذشتند\* انگور و انجیر و آلز و بادام و پسته و خرما هم  
 در ایران یافت می شوند\* آهو و شیر و روباه و پلنگ  
 هم بدایان رسید\* من و دوستی هردو باهم میگردند\*  
 نروا و هردو در باغ نمرج گردند\*

XXX. What grammatical rules of Persian syntax are violated in the following sentences?

حکما می گوید که فواید سدر بسیار اند\* فضل و موصایع  
 اند تا به نمایند\* حدود ایران لغزات بسیار یافته اند\*  
 من و اهل بیت من از قحط باز رهند\*

XXXI. Parse and analyse fully in Persian:—

شخصی در دم شب برنام خانگی خود افساده مدا میزد که  
 همسایگان مدد کردند که دزدان بختانگی من آمده اند\*  
 همسایگان می دویدند چون از دزدان اثری نمی دیدند  
 باز می رفتند و آن شخص می خندید\*



## CHAPTER XV.

### The Significations of Letters.

#### معانی ۱—222

(1) — الف تاجسین کلام (beauty, word).  
It is used at the end of past and present tenses, and nouns and infinitives to beautify an expression without affecting the sense; as, گفتا, he said; نمایدا, he shows; بسترا, a bed; کردنا, doing.

گفتا من گلی ناچیز بودم; گفتا نیک مردی کن ای پسر

(2) — الف دعا or تمنا (prayer, wish).  
It is used to express benediction or desire in the first and third person singular of the aorist; as, مهram, O! that I may die! رساد, God grant he may arrive!  
جهان آفرین بر تو رحمت کناد. : خداوند بر او رحمت رساناد

(3) — الف رابط or اتصال (he joined).  
—It is used between two nouns of the same signification, and it has the force of the preposition به as, دم به دم = دمادم, every moment; دوشا دوش = دوش به دوش, side by side; سراسر, entirely.  
بزرگی سراسر بگفتار نیست. : پیاپی بدنبال صیدی براند

(4) — الف عطف — It occurs between two words of different meanings, and in force it is equivalent to the conjunction و; as, سراپا = سروپا, from head to foot, totally; نک و پو = نکاپو, running and searching.

بعد از شبا روزی دیگر بر کنار افتاد

(5) **الف فاعلیت** — It is added to an imperative to form a noun of agency; as, بیدا, a beholder; گویا, a speaker; شدوا, a hearer; جوا, a seeker. توانا بود هر که دانا بود : که دارای خلق است و دانای راز

(6) **الف مبالغه** — It is added to adjectives to denote excess or exaggeration; as, خوشا, very glad. بسانا همدارو بسانا گمگار : خوشا آندل که دارد تمنای دوست

(7) **الف ندب** — It expresses grief; as, دردا, دریغا, alas! دریغا ای فلک بامن چه کردی : دودا که رارشان خواهد شد آشکار

(8) **الف مصدر** — It is added to adjectives to form abstract nouns; as, فراخا, spaciousness; درازا, length; بهدا, breadth, ژرقا, depth.

درویشی بربدم نه سرما خفتم بود

(9) **الف ندا** — It is added to a noun to form the vocative case; as, پروردگارا !, O God!

دلا در وفا باش ثابت قدم ; عابلا مرده نهار بیدار

(10) **الف زاید (superfluous)** — It is prefixed to the particles با, بی and بر, and to some nouns without affecting the sense; as, ابر = بر, upon; ابا = با; ابی = بی, without; اسکندر = مکندر, Alexander, اشتر = شتر, a camel; اشکم = شکم, the belly.

ابی حکم شرع آب خوردن خطاست

(11) **الف اماله** — This alif is sometimes changed into ی in poetry for the sake of rhyme. This change is called اماله (bending); thus, رکاب is

changed into حسیب is changed into حسیب ;  
زهی ملک دوران سردر نشیب .: پدر رفت و پای پسرد رکیب  
 به قدرت نگه دار بالا و شیب .: خداوند دیوان روز حسیب

## Exercise.

Name and explain the <sup>ل</sup> in the following :—

الها قادرا پروردگارا .: کریم مدعا آموزگار  
 خدا شمارا خیر و عافیت دهاد ; تودانی حقایق و بیدای دقائق  
همی ناخت اندر فواز و نشیب .: همی زد بگرز و بتیغ و رکیب  
که رادا دلیرا شها نوذرا .: گوا تاجدارا عما داورا  
سقایش کدم ایزد پاکرا .: که گویا و بدنا کند خاکرا  
خسرو داد گرا شیردلا بهرکفا ; دردا که طدیب صبرمی فرماید  
ای خوشا چشمی که آن گریان اوست . خوشا و خرما وقت حبیبان  
بگفتا حکایت کن ای بیک بخت ; دمادم شراب الم در کشد

## معانی ب—223

(1) —It is used as a redundant particle with nouns, followed by the prepositions در and اندر, and with verbs, before the past, aorist and imperative; as, بدریا در مدافع بیشمار است, بروی زمین برنشان نماید ; بگو ای بودار بلطف و خوشی

NOTE —When the particle <sup>ب</sup> is prefixed to the imperative it is pronounced with the vowel *zamma*, if the first letter has *zamma* for its vowel; as, بگذر, بکن, بگو. In the case of other vowels it takes *kasra*; as, بمیر, ببخر, بگیر, بزن.

(2) —بای ظرف (a vessel).—It denotes place and means, “در,” “in” or “within”; as بگوش اوگفتم ; کودکان بمدرسه می روند بدببال خضم شدافند

(3) بای or علت مجبی — It denotes motive or cause; as, بیدین اورقم; آبادی ملک به انصاف است

(4) بای علی (upon). — It signifies بر جانم به لب رسید: برویش نظر کردم, "upon;" as,

(5) بای مصاحبت (صحبت, company, مع, with). — It denotes association; as, جهان ای برادر نماید بکس; پادشاه به شاهزاده بشکار رفت

(6) بای مفعول — It is prefixed to a noun or pronoun to form the dative case; as, بدو شاه سپرد تخت و تاج, بهر مزچین گفت نوشدروان

(7) بای الصاق (he joined) — It signifies "with," or "by;" as, ببخواری چومفلس خورد گوشمال; بلطف و سخاوت جهانگیر باش; بکرم معذور داری

(8) بای استعانت (عون, assistance; آلت, instrument). — It denotes instrumentality; as, قاضی غلامرا به تازبانہ زد; جالاد اورا به شمشیر بکشت

(9) بای قربت (قرب, he was near). — It signifies "near" or "before;" as, بدرخت گل رسیدم; پنبه فروشان شکایت بیاد شاه بردند; زن گریان بقاضی رفت

(10) بای قسمیر — It expresses an "oath;" as, بخدا هرگز دروغ نمیگویم; بجان من که فواوش نیستی

(11) بای ابتدایر (بدا he began). — It indicates "commencement;" as, اول دفتر بنام ایزد داتا

بدام جهاندار و جان آفرین; بدام خداوند جان و خرد

(12) بای انتهای (نهی, it ended).—It signifies  
 ز مشرق به مغرب ; ز عرش تا به فرش “end;” “to;”

(13) بای رابط or اتصال (ربط or وصل, he joined).—  
 It occurs between two nouns of the same meaning  
 and signifies “by;” “to;” as, روبرو face to face;  
قدم بقدم step by step; سویه سویه side by side.

(14) بای تشبیه (شبه, like).—It denotes “likeness;”  
باقبال تو در عالم نیست : بیتسن صورت او در جهان نیست

(15) بای موافقت (وفق, he agreed).—It signifies  
 “according to;” as,

اگر چرخ گردد بکام بختیل ; بر تخت شاهی نشیند بمراد

(16) بای تعوض or مبادل (عوض or بدل, he chang-  
 ed).—It expresses exchange ; as,

این اسپ بهزار دیفار خریدم ; بدر سرمه ارزد

### Exercise.

Name and explain the ب in the following:—

بگذا که گرمی بگیرم . که دل از تو برنگیرم  
بدانش بزرگ و بهمت بلند . ببازو دایم بدل هوشمند  
گرفتیم عالم بمردی و زور . ولیکن نبردیم با خود بگور  
ملک بفرمود تا قلام را بدریا انداختند ; گفت عالم بگوش  
جان بشنو—اگر آب حیات فروشدند بآب و دانا نخرد  
توانگری بداست نه بمال . بزرگی بعقل ست نه به مال

### معانی ت.—224.

(1) تای اضافت—It represents the possessive pro-  
 noun کجا است ; امپت گربخت , “thy;” as, تو تو

(2) تاي مفعول—It represents the dative or accusative case; as, پادشاه اسبت بخشيد: ديروز ديدمت

## معاني چ—225

(1) چيم استفهام (فهم, he understood).—The interrogative pronoun “what;” as, چي مي گوئي

چي تدبير سازم چي چاره كنم: امروز چي خوردي

(2) چيم استفهام نفی (Interrogative in form but negative in meaning: as از معده خالي چي قوت آيد

از پشم چي قوت آيد وز خر چي عقل  
انرا كه حساب پاكي است از محاسب چي باب

(3) چيم مساوات (موي, it was equal).—It denotes “similarity” or “equality,” as, چي مردان لشكر  
چي خيل زنان

نشئه را در دهان چي در چي صدف  
چي بر تخت مردن چي برروي خاک

(4) چيم مجالغر (بالغ, he exaggerated).—It denotes “exaggeration”; as, چي خوش گفت بازرگان اسير  
چي خوش ! چي زيبا ! How beautiful !

(5) چيم تعظيم (عظم, he was great) —It expresses a feeling of “reverence” or “sublimity;” as,  
قائي چي شاعر است نوشووان چي شهزاده عادل بود

(6) چيم تحقير (حقير, he despised).—It denotes “contempt;” as  
چي برخيزد از دست و كردار من  
من چي كسم كه بر تخت نشيتم

(7) چیم ناخس — It signifies "grief;" as,  
درینا ای فلک نامن چر کردی : دردالن چر ستم است

(8) چیم تصغیر (صغر, he was small).—It is generally added to inanimate objects to form the diminutive; as باغچه, a small garden; قالیچه a small carpet; کوچه, a lane; مورچه, a little ant.

(9) چیم سببی or علت — It is used to show "cause;" as, پند پدر بشد چر او خیر خواه دوست  
عاقل را باید که دروغ نمیگوید چر بر دروغ گو کسی اعتماد ندارد

### Exercise.

Name and explain the چ in the following —

چر روبه به پیش چر درنده شیر : چر مردی به پیش  
چر سیصد دایر : چر دختر چر خوش گیت نابوی ده  
چر دشمن برین خوان چر دعا چر دوست : بقای پادشاهی در  
چبست : نکو گزنی گر دیو گری چر غم : من چر کسم که  
نامش برزدان آرم چر خوش وقتی و خرم روزگار  
از معده خالی چر قوت آید : از پای بسنه چر سیر آید

### معانی ز

This is the contracted form of the preposition از, and it is generally used in poetry.

(1) زای مادیر — It denotes the material of which a thing is made; as, شمشیر ز آهن نم چون کدکسی,  
خاتم ز طلا می سازند : ز پنبه پارچه می سازند



(2) زای انتدایر — It shows “commencement”;  
as, ز عرش تا بفرش; ز مشرق به مغرب

(3) زای تفضیل — It is used with the comparative degree and signifies “than;” as, دست کرم به ز بازوی زور, جور امتداد به ز مهر پدر

(4) زای علت — It expresses cause; as,  
پادشاه ز لشکر کند سروری

### معانی ش

(1) شین اضافت — It represents the possessive pronouns “his, her, &c.”; as, مادرش; کتاب او = کتابش, خدایا امیدش بر آر: امپ او = اسپش, مادر او =

(2) شین مفعول — It represents the dative or accusative case; as, پادشاه خلعتش بخشید

(3) شین مصدری — It is added to an imperative to form a verbal noun. as, کوشش, charity; تلاش, endeavour; دوش, gift.

### معانی ک — 226.

It has the following significations:—

(1) کاف استفهام (فهم he understood). — The interrogative pronoun “who” is used only for persons; as, ادب از که آموختی; نیک بخت کیست

(2) کاف استفهام نفی — Interrogative in form, but negative in meaning; as, که داند کردن از نیست, که داند گریخت; کرا جاودان بودن امید هست

(3) کاف موصول ( he joined ).—The relative pronoun “that” or “which” is used for persons and things; as, ابن همان منگ است که تو دوسر من زدی بادشاهی که طرح ظام نگند . بای دیوار ملک خویش بکند

(4) کاف تردید ( he turned ).—It signifies “or;” as, گلسقان خوانم که دستان ; جمشید رفت که رستم .

(5) کاف تشبیه ( it resembled ).—It denotes “comparison” or equality; as, دست در جنگ سلاهدار که او . دست در جهان دفاع که او

(6) کاف تفسیر ( he inquired ).—Conjunction, meaning “that”; as,

پادشاه پرسید که حکمت چه بود .  
پدر مرا اصیحت کرد که شهرت آتش است

(7) کاف عطف—It signifies “and,” “while;” as, بسا اسپ تیزرو که بماند . که خر لنگ جان بمغزل برد  
بسا چاره دان کو بسختی مرد . که بیچارگان گوی سلامت ببرد

(8) کاف علت — It denotes “causo;” as,

جفا مکن که جفا رسم یار نیست  
دروغ مگو که دروغ گفتن خطا است

(9) کاف مبالغه ( he exaggerated ).— It signifies “nay;” as,

نه من به بیچ وجه ازو کمترم . که بی علم و هنر ازو برترم  
فام حق بر زبان هیرانم . که بدل وجان همی خوانم

(10) کاف مفاجات ( it fell suddenly ).— It expresses “suddenness;” as,

بودیم بی‌ظبر که سپاه عدو رسید  
پادشاهی در خواب بود که سواری از در در آمد

(11) کاف تصغیر (he was small).—It is added to names of persons or things to form the diminutive; as, اسپک, a little horse; رودک, a rivulet, دخترک.

(12) کاف تفضیل (he excelled).—It is used with the comparative degree and signifies "than;" as, معزولی به که مشغولی: کوتاه خردمند به که نادان بلند

(13) کاف شرط (a condition).—It is used for the conditional particle اگر "if;" as,

شکنه معزول از نابکاری چه کند که توبه نکند  
چه شود که سوي دوست بلطف نگاه کنی

(14) کاف تحقیر (he despised).—It denotes contempt; as, ما که باشیم که در بزم تو داخل شویم  
او کیست که با صاحب خود دوستی کند

### Exercise.

Name and explain the ک in the following :—

نه من کردم از دست جورث نفرین که خلقي; بوزنه درین  
گفتگو بود که درودگرباز آمد; که از دست قهرش امان یافتی  
چه کند کشته عشقت که نگوید غم دل.

نه قندی که مردم بصورت خورند. که ارباب معنی به کاغذ برند  
سواری که بنمود در جنگ پشت. نه خود را که نام آوران را بکشت  
مردک سنگدل چنان بگزید که خون از او چکید

گدازا چو حاصل شود نان شام. چنان خوش خسید که سلطان شام

## معاني م.—227.

It has the following significations:—

(1) میم اضافت —It represents the possessive pronoun “my”; as, اسم گریخت; کتابم کجاست

(2) میم مفعول —It represents the dative or accusative case; as, اجل ناگهم در رُبود

پادشاه خلعم بخشید; ای قناعت توانگرم گردان

(3) میم متکلم (کلم, he spoke).—It is used as a verbal suffix for the first person singular; as, گفتم, I said; می خورم, I eat; می نمودم, I was showing.

(4) میم اثبات فعل (ثبت, fixed).—Affirmative. When it is suffixed to a noun or an adjective, it is used as the contracted form of ام; as, شاگردم, I am a pupil; بیمارم, I am sick; سلطانم, I am a king.

(5) میم تعین تعداد or صفاتی (عدد, number; صفت adjective).—It is suffixed to the cardinal numerals to form the ordinal numerals; as, باب هفتم —سال شصتم —روز چهارم —حکایت بیستم

(6) میم نهی —It is prefixed to the imperative to form the negative imperative; as, مکن; مرو; مخور.

(7) میم تانیث (انثی a female).—It is added to some Turkish nouns to form the feminine gender; as, بیگم a lady; خانم a princess.

(8) **میم ظرفیت** (ظرف, a vessel.)—It is prefixed to a word to form a noun of place; as, **مدرسه**, a college; **مسجد**, a mosque; **مقتل**, a slaughter-house. This م is always movable by **فتح**.

(9) **میم آلت**—It is prefixed to a word to form a noun of instrumentality; as, **مفتاح**, a key; **منقار**, a beak; **مقراض**, scissors; **میزان**, a balance. This م is always movable by **کسر**.

(10) **میم فاعلیت**—It is prefixed to a word to form the noun of agency; as, **مُصاحب**, a companion; **مُدرس**, a tutor; **مُحب**, a friend; **مُطرب**, a musician. This م is always movable by **ضم**.

## معانی ن

(1) **نون نفی**—It is used with verbs as a negative particle; as, **نہ کوشید**, نگفت, نکرد.

(2) **نون نفی اثبات**—It is used as a negative particle that requires an affirmative answer; as, **نہ پیش از تو پیش از تو اند و ختم اند**; **نہ شمشیر دوران آخت است**; **نہ شرط است وقتی کہ روزی خوری**. کہ نام خداوند روزی بوی

## معانی و.—228.

(1) **واو عطف**—It is used as a copulative conjunction. It signifies “and”; as, **قلم و کاغذ بیار**, این بگفت و پدر را وداع کرد و بہت خواست و روان شد

(2) **واو تصغیر** (he was small).—Diminutive; as, **د دختر**, a little girl; **پسر**, a little boy.

- (3) واوترديد (rd he turned).—It signifies “or”; as, كل همين پنج روز شش باشد; كلمه اسم است و فعل و حرف
- (4) واوتسوير (سو like).—It shows “equality”; as يك پيري و صد بيماري; يك تددرستی و هزار نعمت

## معانی ۵

پاي is used in the following ways:—

- (1) پاي فاعليت — It is added to the aorist third person plural to form the “noun of agency”; as, پرسنند آفريننده باش. در ايوان طاعت نشيننده باش,

- (2) پاي لياقت — It is suffixed to nouns in the plural number to form adjectives showing “likeness or resemblance”; as, جشن خسروانه; جامه درويشانه, كله شاهانه; ضياوت اميرانه.

- (3) پاي نسبت — It is used at the end of a second part of a compound noun to show relation which it bears to the first; as, شاهنامه, اكبرنامه, سكندرنامه,

- (4) پاي مقدارير — It is added to a noun to form an adjective implying space of time, as, يكروزه, چهل ساله, صدساله, هزارساله, يكروزه, one day old; چهل ساله, hundred years old.

- (5) پاي مفعول — It is added to the past tense to form the “past participle”; as, ديده, گفته, كرده,

- (6) پاي زايد — It is used at the end of a word as a redundant particle; as, پاي = پای, foundation, دنبه = دنب, a tail, انبان = انبان, a leathern bag.

(7) های فعلیت — It is added to the imperative of a verb to form a verbal noun; as, خنده, laughing; لرزه, trembling; اندیش, consideration.

(8) های عطف — It has the same force as the conjunction و and signifies “and”; as,

استاد آمده نشست و سبق داده باز رفت

خمر خورده عربده کرده کسی را کشته بگریخت

(9) های تانیث — It is added to Arabic nouns to form the “feminine gender”; as, صاحبه, a lady; ملکه, a queen : والده, a mother; سلطانہ, a queen.

## معانی یی۔ 229.

(a) When ی is added to nouns, it has the following significations:—

(1) یای تنکیر or وحدت (it was indefinite, وحد, one).—It expresses the indefinite article “a” or “an”; as,

حیوانی از دریا سربر آورد; شخصی پیش امیری رفت

(2) یای تعریف (عرف he knew).—When ی is followed by موصول, it expresses the definite article “the”; as, درختی که اکنون گرفتست پای

طغلی که جور آموزگار. نه بیدند جفا بیدند از روزگار

(3) یای نسبت—It is added to names of countries to show relation; as, زبان پارسی; مرد یمنی

غلام عجمی; قصب مصری; زنان بغدادی

(4) یای مصدری or اسمی — It is added to substantives as well as adjectives to form abstract nouns; it denotes the state or profession indicated by the noun; as, گدائی, beggary; پادشاهی, sovereignty; جاهلی, ignorance; معزولی, dismissal; نیکمی, goodness; درویشی, poverty.

(5) یای متکلم — It is equivalent to the conjunctive personal pronoun of the first person singular; as, مخدوم من = مخدومی, my master; خداوندی, ربی, my lord; مشفق, my kind friend.

(6) یای اضافت — It is used with nouns ending in ا or و as the sign of the genitive case; as, موی سر, the hair of the head; پای لنگ, a lame foot; وفای دوست, fidelity of a friend; گدای کور, a blind beggar; روی زیبا, a beautiful face.  
مگردان زکوی وفا روی دل .: که در روی جانان نباشی خجل

(7) یای فاعلی — It is added to nouns to denote the doer of an action; as, شکاری, a hunter; جنگی, a warrior; شرابی, a drunkard; حلوائی, a confectioner; خونی, a murderer; نحوی و صرفی, a grammarian.

(8) یای مفعولی — It is added to nouns to express the force of the “perfect participle”; as, سندی, established by authority; دست خطی, signed; لعنتی, cursed.



(9) یای اشارت (شار, he pointed).—It is used to intimate an event or circumstance; as, وقتی که دو زاغ را یک جا نشسته بینی مرا خبر کن; در حالتي که ملکرا پروای او نبود حالش بگفتند  
حالی که من این سخن بگفتم عذاب طاقت از دست درویش

(10) یای مبالغه.—It denotes "excess or universality"; as, خلقی برو بقصب گرد آمدند, the whole nation; عشق آفتی است, excessive calamity; علامی, most exceedingly wise.

(b) When یی is added to verbs, it has the following significations:—

(1) یای لیاقت.—It is added to the infinitives to denote fitness; as, آمدنی, income; خوردنی, fit to be eaten, provisions; دیدنی, fit to be seen; ستودنی, laudable; کردنی, fit to be done, practicable; کشتنی, deserving of being killed; سوختنی, fit to be burnt; خواندنی, worth reading.

(2) یای خطاب.—It is used as a verbal suffix for the second person singular in all tenses; as, میکنی, thou art doing; خواهی یافت, thou wilt obtain.

(3) یای استمراری.—It is added to the past tense to form the Past Habitual Tense; it conveys the idea of continued action; as,

ماهگیری ماهیان دریا گرفتني و در بازار فروختني  
پادشاهی در رعایت مملکت مستی کردی و لشکر بسختی داشتی

4. یای متمنی—It is added to the past tense to form the Optative Past; as, کاش گفتندی, would they had said; کاش رفتی, would to God I had gone.

### Exercise.

Name and explain the ی in the following:—

شمع گر با تو زند دعوی نازک بدنی.

کشتنی سوختنی باشد و گردن زدنی.

فرق شاهی و بندگی برخاست. ∴ خلقی برصماط او گرد

آمده اند; یاری که موافق نباشد یاری را نشاید

تنگ دستان را سیم و زر دادی و مسافران را سفره نهادی

مگر خوردی فراموش کردی که درشتی میکنی

راستی موجب رضای خداست

دو درویش خراسانی ملازم صحت یکدیگر سفر کردند

درختی که اکنون گرفتست پای. ∴ به نیدروی شخصی برآید زجای

پادشاهی با غلامی عجمی در کشتی نشست

### Questions.

- (1) Enumerate and explain all the uses of ا-ب-چ-ی.
- (2) ا *alif* in the middle of a word is of three kinds. Name them and give examples. (222)
- (3) Name, define and illustrate the different kinds of ا *alif* used at the end of adjectives and verbs. (222)
- (4) Define and illustrate:—

ا-ب-ی-ی (زاید). ∴ ا-ب (رابط). ∴ ا-ک-و-ه (عطف)  
 ا-ش-ی (مصدر). ∴ ا-ه-ی (فاعلیت). ∴ ا-چ-ک-ی (مبالغه)  
 ب-م (ظرفیت). ∴ ب-چ-ک (علت). ∴ ب (ابتدا and استعانت)  
 ب-م-ت-ش-ه-ی (مفعول). ∴ ت-م-ش-ی (اضافت)

ب-ک-ی (تشبیه) .∴ چ-ک (استفهام and استفهام نفی)  
 چ-و (مساوات) .∴ چ-ک-و (تصغیر) .∴ م-ی (متکلم)  
 ک-و (تردید) .∴ م-ه (تالیث) .∴ ه-ی (لیاقت and نسبت)

(5) Name the different kinds of **ی** used with verbs and give examples. (229)



## CHAPTER XVI.

### The Numerical Order of the Alphabet.

#### حساب جمل

230. The twenty-eight letters of the Arabic alphabet have each a numeric value, as shown in the following table:—

<i>kaliman.</i>	<i>hutti.</i>	<i>harwaz.</i>	<i>abjad.</i>
ك ل م ن	ح ط ي	ه و ز	ا ب ج د
50, 40, 30, 20	10, 9, 8	7, 6, 5	4, 3, 2, 1
<i>razagh.</i>	<i>saknaz.</i>	<i>kurshat.</i>	<i>sa'afas.</i>

س ع ف ص ف ر ش ت ث ا خ ذ غ ظ غ  
1000, 900, 800, 700, 600, 500, 400, 300, 200, 100, 90, 80, 70, 60

The numerical values are counted from *one* to *ten*, then from *ten* to *hundred* by tens, and from *hundred* to *thousand* by hundreds.

*N.B.*—This arrangement is also called the *Abjad* system from the first word of the numerical order.

*Note.*—The letter ح is called حاي حطي and the letter ه is called هاي روز, because they begin the words حطي and روز in the *Abjad* system.

*Note.*—*Numbers* are also formed by *letters* according to this method ; for example—

16: يو = 15 : يه = 14 : يد = 13 : يچ = 12 : يب = 11 : يا =  
22: كب = 21 : كا = 20 : ك = 19 : يط = 18 : يچ = 17 : يز =  
28: كح = 27 : كز = 26 : كو = 25 : كه = 24 : كه = 23 : كج =  
29: كط = 30, etc.

**231.** This numeric system is used in forming chronograms (*inscriptions in which certain dates are expressed by numerical letters*) denoting dates of historical events. These are expressed by a short sentence, such that the numerical values of all the letters, when added together, amount to the year (of the Hijra) in which the event took place. Thus, Sultan Babar was born on the *sixth* of the *Muharram* month. It is strange that the numerical value of شش مُهرَم gives the year in which this prince was born: 888 A. H.

*Note*—هجرة = flight or departure, *i. e.*, the day on which Muhammad departed from Mecca to Medina. It was on Friday the 15th of July, 622 A. D.

*N.B.*—The four Persian letters, viz., گ — ژ — چ — پ have the same value as their cognate letters, ک — ز — ج — ب.

*Note*.—In order to find the *Christian* date corresponding to any *Hijri* year, apply the following rule:—

*Rule 1.*—From the given number of *Mussalman* years deduct three per cent., and to the remainder add the number 621 54; the sum is the period of the *Christian* era. For example, Sultan Baber died in 937 A. H. From this number deduct three per cent., *i. e.*, 28, and the remainder is 909. To this number add 621, and the sum is 1530 A. D.

*Note*.—In order to find the *Mahomedan* year corresponding to any *Christian* date, apply the following rule:—

*Rule 11.*—From the given number of *Christian* years, deduct the number 621·54, and to the remainder add three per cent. of the same; as, for instance, Baber died in 1530 A. D. From this number deduct 621, and the remainder is 909. To this last number add three per cent. of the same *i. e.*, 28, and the sum is 937 A. H.

## Questions.

- I. Name the twenty-eight letters of the Arabic alphabet in order of their numerical values.
- II. Mention those letters of حساب جمل whose numeric values are 500, 600, 700, 800, 900, and 1,000.
- III. How is the numeric order of letters otherwise called?
- IV. Give the numerical values, according to the *Abjad* system, of — ج — چ — ز — ژ — گ — ک — ق — خ — ب — پ .
- V. What is meant by the term *هجرة*? Mention the event connected with it.
- VI. Give and illustrate rules for finding out the corresponding *Christian* year from any *Hijri* year and vice versa.

## Exercise.

*Find out the dates of the deaths of—*

- I. فوت اکبر شاه *from* اکبر
- II. طوطی شیدوین مقال *from* امیر خسرو
- III. پادشاه شعرا بود اهلی *from* اهلی
- IV. بهشت روزی باد *from* بابر
- V. وداع شهر یاری *from* تیمور لنگ
- VI. کاشف سر آلم *from* جاسی
- VII. جهان از جهانگیر رفت *from* جهانگیر
- VIII. خای مصلی حافظ *from* حافظ
- IX. جان بالا گهاٹ برفت *from* حیدر
- X. خاص *from* سعدی
- XI. میوه فردوس *from* فردوسی
- XII. از گلشن اقبال فہالی شدہ گم *from* مراد
- XIII. ہمایون بود وارث ملک وی }  
ہمایون پادشاه از بام آفتاد }

## CHAPTER XVII.

### Arabic Forms and Measures.

**232.** In modern Persian more than half the substantives and adjectives in use are pure Arabic. In almost every page of even the most popular Persian books, such as the *Gulistan* and the *Bustan* of Sa'adi, the *Akhlak-i-Muhsini* and the *Anwar-i-Suhili* of Kashifi, whole phrases and sentences from the Arabic are introduced. It is, therefore, absolutely necessary to point out and explain the more prominent peculiarities of such Arabic words as are of frequent occurrence in the Persian language.

*N.B.*—Sir Charles Wilkins says, “ Arabic words introduced into the Persian language, might be counted by thousands. The two languages, Persian and Arabic, are so copious and are so extensively cultivated that the best Persian writers may and do employ Arabic words at their own discretion without limit or reserve.”

**233.** The radical words of the Arabic language generally consist of three letters, and the Arabian grammarians consider the third person singular of the past tense of every verb as the Root or Basis of such verb; as, **كتب**, he wrote; **نظر**, he looked.

These roots are expanded by means of certain letters, either prefixed or inserted somewhere between the beginning and the end, so as to produce certain forms, bearing a relation to the original root; as, **كاتب** (نظر root). **انتظار**—**منظور**—**انظار**—**ناظر**, as, **كتب** (root). **كتاب**—**مكتوب**—**مكتب**.

234. The letters employed for the development and expansion of the trilateral roots of the Arabic language are called Servile Letters (حروف زاید) and they are seven in number, viz., ت, م, س, ن, و, د, and ي.

The radical letters (حروف اصلي) are twenty-one in number, and they are so called because they are always found in the roots or primitive forms of Arabic words.

### Rules for the Insertion of Servile Letters.

235. **Rule I.** The serviles ا and ت may occur either at the beginning, or in the middle, or at the end of a word; as, اقبال, fortune; اكرام, respect; مرحبا, welcome; تعليم, instruction; استفسار, inquiry; حقيقت = truth.

**Rule II.** The servile س is always used as the second letter of a word, and it is preceded either by ا or م, and followed by ت; as, استقبال, reception; استبصار, foresight; مستفيد, a gainer; مستوجب, worthy.

**Rule III.** The servile م is always used at the beginning; as, مفتاح a key; مدرسة, a college; محبوب.

**Rule IV.** The serviles ن and ي are employed either in the interior, or at the end; as, انفعال, shame; عصيان, sin; شريف, noble; حاجي, a pilgrim.

**Rule V.** The و is employed in the middle of a word; as, مظلوم, oppressed; معلوم, known; محروم.

### Rule for finding the Root.

236. If we strip every Arabic word of its servile letters, we at once come to the Root. Thus, in the



words انفعال = shame, استغفار = forgiveness, and معرفت = knowledge, we at once see that the *roots* are غفر, عرف and عرف, respectively.

*Note.*—In finding roots of Arabic words with a ت, one ت should be considered as servile, and the other ت, should be changed into radical و; as, اتفاق = accident (root وفق *it happened*); ائتمال = confidence (وكل = *he entrusted*); اتصال = union (وصل = *he united*).

The servile ت which comes after ز and ض is changed into د and ط respectively; as, ازدحام (*rt.* ازدواج) (*rt.* زحم) اضطراب (*rt.* اضطوار) (*rt.* ضرب).

*N.B.*—It must be observed, however, that the seven serviles may be employed as radical letters (حروف اصلي) of the trilateral root; as, تعليم (علم *he taught*) instruction; منظر (نظر *he looked*) scene; مكتب (كتب *he wrote*) a school; منطق (نطق *he spoke*) oration.

*Note.*—A little practice, however, will enable the student to get over difficulties of this sort.

The term *Form* is adopted to denote the more outward appearance of the primary root. The various modifications or changes which a form may undergo by the application of the short vowels, are called *Measures* of such form.

The Arabs have adopted the trilateral root فعل, with a view to exemplify the various forms and measures of their words.

**237.** The following forms and measures, all springing from the trilateral root, comprehend such only as will be found most useful to Persian students.

**First Form.** فاعل—This form has two measures, viz. 1st فاعِل, which is the Noun of Agency in Arabic, and may be either used as a substantive or an adjective in Persian; thus حاکِم = a governor; غالب = a conqueror; شاعر = a poet; قادر = powerful; حادِق = skilful. 2nd, فاعِل; thus خاتم = a ring; قالب = a mould.

**Second Form.** مفعول—This form has only one measure, viz., مفعُول. It is the passive participle in Arabic and it may be used as a substantive in Persian, thus مکتوب (written) a letter or a book; مخلوق (created) a creature; معلوم (known) science; معشوق (loved) a mistress.

**Third Form.** افعال — This form has only one measure, viz., افعُل, which is an adjective of the comparative or superlative degree; as, اكبر = اعظم = greater or greatest; احسن = more or most beautiful; اشرف = more or most glorious; اجمل = more or most beautiful.

**Fourth Form.** افعال — This form has two measures, viz., 1st, افعال, which is one of the Arabic plurals of the most frequent occurrence in Persian; thus, قول, pl. اقوال = words; سبب, pl. اسباب = causes; طرف, pl. اطراف = sides; طفل, pl. اطفال = children. 2nd, افعال, as, اخراج, expulsion; اخلاص, sincerity; اقرار, = agreement.

**Fifth Form.** فعلا — This form has one measure, viz., فعلا, a very frequent form of one of the Arabic plurals, as وكلا, pl. وكلا = agents; فدما, pl. فدما = courtiers; وزير,

pl. وزراء = ministers; اصيّر, pl. اُمّو = noblemen; فقير pl. فقرا = poor men; غريب pl. غربا = strangers.

**Sixth Form.** مفعّل — This form has one measure, viz., مفعّل which is the “*noun of place*,” because it denotes the “*place where*,” the action indicated by the root is performed; thus مكّتب (lit., place of writing), a school; مجلس (lit., place of sitting), an assembly; منزل (lit., place of alighting) an inn or a stage; مشرق (the place of rising) the east; مغرب (the place of setting) the west.

**Seventh Form.** مفعّال — This form has only one measure, viz., مفعّال, which is a “*noun of instrument*,” as, مفتاح = a key; مقراض = a pair of scissors; منقار = a beak; ميزان = a balance

**Eighth Form.** فعّال — This form has two measures, viz., 1st. فعّال. As a substantive it indicates the trade or profession of a person; صراف = a banker; بقال = a green-grocer; جلاد = an executioner; خياط = a tailor; نجار = a carpenter; حمال = a porter; قصاب = a butcher; عطار = a perfumer; نقاش = a painter; 2nd فعّال, which is the measure of one of the Arabic plurals; as, جاهل, pl. جهال = fools; عامل pl. عمّال = officers; عاشق, pl. عشاق = lovers.

**Ninth Form.** فعول — This form has one measure, فعول, a very frequent form of one of the Arabic plurals, as

علوم pl. علم ; حروف pl. حرف = kings ; ملك pl. ملوك = sciences ; نفوس pl. نفس ; رسوم pl. رسم = customs.

**Tenth Form.** فعيل — (subs. or adj.) رحيل = a journey ; دليل = a proof ; حسين = beautiful ; كريم = generous ; رحيم = merciful.

*N.B.*—It should be remembered that no single root in the language has ever furnished all the forms and measures assigned by grammarians to the root فعل.

### Arabic Prefixes.

- I. ال — “ the ” ; as, الدولة = (Addaulat) the kingdom ; الشمس = (Ashshams) the sun.
- II. بو — “ a father ” ; possessed of ; as, بوالعجب = wonderful ; بوالهوس = lustful ; بوجهل = ignorant.
- III. ذو — “ possessed of ” ; as, ذو جلال , glorious ; ذو فنون , learned ; ذو القدر , dignified ; ذو الجاه , powerful.
- IV. ذي — “ possessed of ” ; as, ذي روح , animate ; ذي قيمت , precious ; ذي هوش , sensible.  
على — “ in, on, to, near ” ; as على الصباح = in the morning ; على الخصوص = especially ; على العموم = generally.
- VI. في — “ in, of, to, by with ” ; as, في الجملة = in short ; في الحال = instantly ; في الحقيقة = really.
- VII. لا — “ without ” ; as لا وارث = heirless ; لا جواب = answerless ; لا شك = undoubtedly ; لا علاج = helpless.
- VIII. ما — “ whatsoever ” ; as, ما حضر = whatever is ready ; ما لا كلام = inexpressible ; ما لزم = that which is necessary ; ما جرا = (whatever happens) accident ; ما باقى (whatever remains), the remainder.

## Questions.

- I. How do you find the root of a word ? (236)
- II. Why are the Servile Letters so called ? (234)
- III. Give the principal rules for the insertion of Servile Letters. What letters are so called ? (235)
- IV. Are the Serviles ever used as Radical letters ? If so, how ? Give examples. (236 Note)
- V. Why is **وفق** the root of the word **اتفاق** ? How do you account for it ? (236 Note)
- VI. How do you find the root of Arabic words with a **ت** ? Give examples. (236 Note)
- VII. How many Radical letters are there ? Why are they so called ? (234)
- VIII. Form words on the measures of **فاعل**, **افعال** and **مفعول** from the trilateral roots **نظر**, **خلق**, **قبل**, and **عرف**. (237)
- IX. Give some words of the same nature as **افعل**, **مفعول**, **مفعال**, and **فعال**. (237)
- X. Mention some Arabic plurals formed on the measures of **افعال**, **فعلا**. (237)
- XI. Name and give examples of Arabic Prefixes.
- XII. Explain the following words, giving the meanings of the prefixes: — **بوالعجب** — **لاشك** — **مالا كلام** — **ذوقدون** — **ذی روح** — **ماجرا** — **ذوالقدر** — **ذیهوش** — **فی الحال** —
- XIII. Give the Persian words for Servile letters and Radical letters. (234)
- XIV. Of the 28 letters of the Arabic Alphabet, 7 are Serviles and 21 are Radical letters. Enumerate and name them. (234)
- XV. Servile letters are sometimes used as Radical letters. Give examples. (236 Note)

## CHAPTER XVIII.

### Numerals.

238. اسم عدد — Words denoting number ; it is divided into the following classes:—

I. عدد مطلق or ذاتي — **Cardinal Numerals** ;  
as, هزار , صد , شصت , بیست , ده , یک , &c.

In construction they precede the substantive to which they belong, and the substantive preserves the singular number ;  
as, هزار مرد — صد اسپ — ده درویش.

*Note*—Sometimes they follow the substantive, and in that case the letter *ی* is added to the noun ; as,

سالِی دو برین بر آمد ; روزی دو بلا و محنت کشید

*N.B.*—Multiplicatives are expressed by adding *تا* or گانه to the cardinals ; as, یکتا = یگانه single ; دو تا = دوگانه double ; سه تا = سه گانه , triple.

II. عدد و صفی or معین — **Ordinal Numerals.**

These are formed by adding the termination *م* to the cardinal numbers ; as, پنجم , چهارم , بیستم , &c.

These are placed after the substantives to which they belong ; as, باب هشتم — روز چهارم .

*Note*—This *م* is called *م* = *م* of number.

*Note*—When more words than one are required to express the ordinal number, the *م* is added to the last only, as بیست و هفتم the twenty-seventh.

*N. B.*—The word نخستین expresses the first of the ordinals, as, استاد نخستین ; نخستین دشمن . The Arabic word اول is also frequently used, as, باب اول , the first chapter.

### کُسر—Fractions.

**239.** In Persian Fractions are expressed by prefixing the denominator to the numerator; as  $\frac{1}{3}$ ,  $\frac{1}{4}$ , one-third, یک سه;  $\frac{1}{4}$ ,  $\frac{1}{8}$ , one-fourth, یک چهار;  $\frac{1}{8}$ ,  $\frac{1}{16}$ , one-eighth, یک هشت;  $\frac{1}{10}$ ,  $\frac{1}{20}$ , one-tenth, یک ده; two-thirds دو سه; three-fourth, سه چهار.

**240.** In the following table the leading Cardinal numbers, together with the corresponding Arabian and European figures, are given.

The **Numerals** are written and read from left to right; thus, the year 1916 A. D. is written ۱۹۱۶

یک	۱	۱	دوازده	۱۲	۱۲	سی و یک	۳۱	31
دو	۲	۲	سیزده	۱۳	۱۳	چهل	۴۰	40
سه	۳	۳	چهارده	۱۴	۱۴	پنجاه	۵۰	50
چهار	۴	۴	پانزده	۱۵	۱۵	شصت	۶۰	60
پنج	۵	۵	شانزده	۱۶	۱۶	هفتاد	۷۰	70
شش	۶	۶	هفده	۱۷	۱۷	هشتاد	۸۰	80
هفت	۷	۷	هجده، هجده	۱۸	۱۸	نود	۹۰	90
هشت	۸	۸	نوزده	۱۹	۱۹	صد	۱۰۰	100
نه	۹	۹	بیست	۲۰	20	صد و یک	۱۰۱	101
ده	۱۰	10	بیست و یک	۲۱	21	دو صد	۲۰۰	200
یازده	۱۱	11	سی	۳۰	30	سه صد	۳۰۰	300
چهار صد	۴۰۰	400	نم	۹۰۰				900
پنج صد، پانصد	۵۰۰	500	هزار	۱۰۰۰				1,000
شش صد	۶۰۰	600	ده هزار	۱۰۰۰۰				10,000
هفت صد	۷۰۰	700	لک	۱۰۰۰۰۰				100,000
هشت صد	۸۰۰	800	کرور	۱۰۰۰۰۰۰				10,000,000

*Note*—All the other numbers occurring between the tens are formed simply by adding the smaller number to the decade

by means of the conjunction و; thus, 22; نیست و دو, 155, &c. یک صد و پنجاه و پنج, 66: شصت و شش

241. The following are the names of the days of the week:—

یک شنبه = Sunday.                      پنج شنبه = Thursday.  
دو شنبه = Monday.                      آدینه or جمع = Friday.  
سه شنبه = Tuesday.                      شنبه = Saturday.  
چهار شنبه = Wednesday.

### Questions.

- I. What are the sub-divisions of اسم عدد (238)
- II. Distinguish between عدد مطلق and عدد معین.
- III. How are Ordinal Numerals expressed? Give examples.
- IV. How are Cardinal and Ordinal Numerals used with nouns to which they belong? Give examples.
- V. What two ways are there of expressing multiplicatives? Give examples. (238 Note)
- VI. Mention the first three Persian Ordinal Numerals.
- VII. What do you understand by عدد وصفي and عدد ذاتي? (238)
- VIII. How are Fractions expressed in Persian? Give examples. (239)
- IX. Name the first ten Cardinal Numerals in Persian.
- X. Give Persian words for 10, 20, 30, 40, 50, 60, 70, 80, 90 and 100.





## CHAPTER XIX.

صنایع بدایع = **Figures of Speech.**

**243.** صنایع بدایع (pl. of صنعت = art; and بدیعت = new; strange) (lit. rare and wonderful works of art) **Figures of Speech.**

**244.** صنایع = **Figures** are divided into :

I. صنایع لفظی = **Figures of words.**

II. صنایع معنوی = **Figures of thought.**

**245.** The following sub-divisions of صنایع لفظی are frequently used in Persian :—

- |                     |                          |
|---------------------|--------------------------|
| I. تجنیس تام        | II. تجنیس ناقص           |
| III. تجنیس زاید     | IV. تجنیس مزید           |
| V. تجنیس مضارع      | VI. تجنیس مکرر           |
| VII. تجنیس مرکب     | VIII. تجنیس خط           |
| IX. تشبیهی          | X. استعارة               |
| XI. طرد و عکس       | XII. رد العجز علی المصدر |
| XIII. قطار البعیرین |                          |

I. تجنیس تام = **Perfect Homonym** (*homos* = same; *onoma* = name) is a Figure of Speech in which two or more words similar in spelling and pronunciation are used with different meanings ; thus :—

\* چو ایزد ترا این همه کام داد — چرا بر نیاری سرانجام داد \*

2

1

1. داد = gave. 2 داد = justice.

مَشُونَا تَوَان اَز مَسَاوَت بَرِي — کِه گُوي دِهِي اَز مَسَاوَت بَرِي  
 $\frac{2}{2}$   $\frac{1}{1}$

1. بَرِي = far. 2. بَرِي = thou wilt carry.  
 کَدَارَا چَوْن حَامِل شَوْدَنان شام — چَذَان دُوش خَسِید کِه سَاطَان شَا  
 $\frac{2}{2}$   $\frac{1}{1}$

1. شام = evening. 2. شام = Syria.  
 نَاذَرَانِي مَدَّة اَز کَف بِه بَهَاراي ساقِي!

لَب جَام وَلَب جَوِي وَلَب يَاراي ساقِي!  
 $\frac{1}{1}$   $\frac{2}{2}$   $\frac{3}{3}$

1. لَب = a brim. 2. لَب = bank. 3. لَب = lip.

II تَعْدِيسِ ناقص = Imperfect or Defective  
 Homonym is a figure of speech in which  
 words of the same spelling but of different  
 pronunciation and meaning are used; thus

بَغْتَا مَن گِل نَاچِيز بُوْدَم — وَلِيکَن مَدَّتِي بَاگِل نَشَمَم  
 $\frac{2}{2}$   $\frac{1}{1}$

1. گِل = a clod of earth. 2. گِل = a rose.

گُرُوْزِيرَا ز خُدا بَقَر مِيْدِي — هِمچَنان کَز مَلِک مَلِک بُوْدِي \*  
 $\frac{2}{2}$   $\frac{1}{1}$

1. مَلِک = a king. 2. مَلِک = an angel.

III تَعْدِيسِ زَايِد = (lit. *increased Homonym*.)

It is a figure of speech in which two words  
 almost similar in spelling and sound are used  
 with different meanings, but one of them  
 has a letter more than the other in the  
 beginning; thus,

شَرَفِي هُوکَس بِه کَمَال اَمِت نِه بِه مَال \*  
 $\frac{2}{2}$   $\frac{1}{1}$

1. کمال = perfection. 2. مال = wealth.

اندکی جمال به از بسیاری مال \*

$$\frac{\text{مال}}{2} \quad \frac{\text{جمال}}{1}$$

1. جمال beauty. 2. مال = wealth.

قدم باید اندر طریقت نه دم \*

$$\frac{\text{دم}}{2} \quad \frac{\text{قدم}}{1}$$

1. قدم (a step) an action. 2. دم (breath) a word.

- IV. تندیس مذیل is a figure of speech in which two words almost similar in spelling and sound are used, but one of them has a letter more than the other at the end ; thus :

آئین ماست سینه چو آئینه داشتن \*

$$\frac{\text{آئینه}}{2} \quad \frac{\text{آئین}}{1}$$

1. آئین - custom. 2. آئینه = mirror.

شکم بند دست است وز نچیر پای - شکم بنده نادر پوست خدای

$$\frac{\text{شکم بند}}{2} \quad \frac{\text{نچیر پای}}{1}$$

1. بند = a chain. 2. بنده = a slave.

- V. تندیس مضارع is a figure in which two words similar in sound, but differing in initial letters, are used with different meanings, as,

اجل بگسلاندش طذاب امل - وفاتش فرو بست دست عمل \*

$$\frac{\text{دست عمل}}{2} \quad \frac{\text{طذاب امل}}{1}$$

1. امل = hope. 2. عمل = action.

- VI. تندیس مکرر (lit. repeated Homonym). It is a figure in which two words similar in spelling and sound, but differing in meaning are used immediately one after the other ; as,

اگر چه هست گلنوا چو من هزار هزار

$$\frac{\text{هزار}}{2} \quad \frac{\text{هزار}}{1}$$

مرا بدست نیاید چو تو نگار نگار

$$\frac{\text{نگار}}{2} \quad \frac{\text{نگار}}{1}$$

1. هزار = thousand. 2. هزار = nightingale.

1. نگار = mistress. 2. نگار = beautiful.

**VII.** تَجْنِيسِ مُرَكَّب (lit. the Compound Homonym).

It is a figure of speech in which two compound words similar in spelling and pronunciation are used with different meanings. Sometimes one of them is used in its simple sense and the other in the compound sense; thus,

\* چہ مودی کند در صف کارزار — کہ دستش تہی باشد و کارزار  
2 1

1. کارزار = a battle-field. 2. کارزار = straitened  
[circumstances.]

\* یکی دخترِی داشت کز دلبری — پُری را برخ کود از دلبری  
2 1

1. دلبری = enchantment. 2. دلبری = separate  
[from her heart.]

رفتم بر یار و گفتمش دلدارم — داغی زغم عشق تو بردلدارم  
2 1

1. دلدارم = I am a lover. 2. دلدارم = I have  
[(on my) heart.]

**VIII.** تَجْدِیسِ خَط is that when the linear forms of the words are the same, but different significations, depending upon either the diacritical points or vowel marks or both are used; thus, تاج tribute; تاج a crown.

گفت از جاہ اندیشہ می کردم اکنون کہ در چاہت دیدم  
فرصت قدیمت داستم \* چاہ = a pit چاہ = rank

**IX.** تشبیهی (شبه = *it resembled*) = **Simile**. A simile is the *comparison* between two objects of *different kinds or species*. This *comparison* is expressed by the word چون = *like, as*,  
رستم چون شیر جنگید

رعیت چو بیخ اندوسلطان درخت-درخت ای پسوداشد از بیخ سخت \*  
نصیحت که خالی بود از فرض-چوداروی تلخ است دفع مرض

*Note.*—In the aforesaid examples the thing compared is called مُشبه and the thing compared to is called به مُشبه and چون is called حرف تشبیهی = particle of comparison.

**X.** استعاره (مور = *he borrowed*) = **Metaphor**. It is a *simile* without the sign of comparison چون = *like*. It is a figure by which one object is designated by the name of another object to which it bears some resemblance; thus, رستم شیر است

*N.B.*—حرف تشبیهی viz., چون is not used.

\* رعیت درخت است اگر پروری — به کام دل دوسگان برخوری \*  
خبرداري ای آستخوان قفس! — که جان تو مرغ ست و نامش نفس \*  
دو ابرو کمان و دو گیسو کمند — ببالا بگردار سرو بلند \*

**XI.** عکس (lit. طرد = *driving away*; عکس = *placing the last first*) = **Inversion**. It is a figure in which the words used in the beginning of the first hemistich are repeated at the end of the second hemistich and the words occurring at the end of the first hemistich are repeated in the beginning of the second hemistich; thus,

دلبر جانان من برد دل و جان من دلبر جانان من  
 ز لب جانان من زنده شود جان من - زنده شود جان من از لب جانان من  
 سرو گلستان من قامت دلجوی تست - قامت دلجوی تست سرو گلستان من

**XII.** رد العجز علی الصدر (lit. *رد = rejection, ال = the; عجز = the second hemistich; علی = from; صدر = the first hemistich.*) = **Antistrophe.** (lit. *The repetition of words in an inverse order.*) It is a figure in which the first word of the first hemistich is the last word of the second hemistich; thus,

شمار غم او ندانم از آنکه -- بیرون شد غم او ز حد شمار\*  
 سخن را مراست ای خردمند و بن - میاور سخن در میان سخن\*

*Note.*—Sometimes the last word of the first hemistich is repeated at the end of the second hemistich; thus,

{ ساقی بیدار باد که آمد زمان گل  
 تا بشکنیم توبه دیگر در میان گل\* }

**XIII.** قطار البعیرین (قطار = a string; ال = the; بعیر = a camel; lit. *two camels tied together with a string*). It is figure in which the last word of the first hemistich is the first word of the second hemistich; thus,

{ دل زمن بستند بشوخی دلبری\*  
 دلبری شیرین لبی جان پروری }

نگه دار مارا ز راه خطا — خطا در گذار و مواجم نما\*

**XIV.** مقلوب (lit. *inverted*) an anagram.

(a) مقلوب کل is that when some words, in prose and poetry, are anagrams

of one another; as, روز; خاک and کاخ  
and زور

(b) مقلوب بعض (lit. partly inverted).  
When the letters used in a word are  
transposed to form another; as کمر  
and میام; مکر and نیام

(c) مقلوب مستقوی (Palindrome) is a  
figure in which a sentence may be  
read backwards and forwards with  
the same signification; as,  
مرادی دارم -- بر آید بارب

246. The important varieties of منابع معدوی  
are:—

- |                  |                 |
|------------------|-----------------|
| I. استدارک       | II. تضاد        |
| III. سوال و جواب | IV. مبالغه      |
| V. لف و نشر      | VI. مراعات نظیر |

I. استدارک (lit. *Emendation*) is a figure in  
which a poet first describes a person or a  
thing and again changes or rejects the  
same in order to intensify it; thus.

گر گویمت که سروی — سرو اینچنین نباشد \*

گر گویمت که ماهی — ماه بر زمین نباشد \*

تو گفتی که الماس مرجان فشانَد

چه مرجان که در کین همی جان فشانَد \*

II. تضاد (ضد = *it was opposite*) = **Antithesis**.  
It is a figure by which words and ideas  
are contrasted, i. e., a figure in which  
contrary terms are used; as,

{ درشتی و نرمی بهم در به است  
 } چون رگزن که جراح و مرهم نه است  
 یشت من بشکن و پیمان بشکن — خون من میخور و زهار میخور \*  
 جهانرا بلندی و پستی توئی — ندانم چه هر چه هستی توئی \*

III. سوال و جواب = A dialogue. It is a figure which contains questions and answers; thus,

{ گفتم ای سلطان خوبان رحم کن بر این غریب  
 } گفت در دنبال دل ره گم کد مسکین غریب \*  
 گفتش بنشین زمانی — گفت معطورم بهار \*  
 { گفتم که خطا کردی و تدبیر نه این بود  
 } گفتا چه توان کرد که تقدیر چنین بود  
 { گفتم که خداداد مرادت بوصالش  
 } گفتا که مرادم بوصالش نه همین بود \*

IV. مبالغه (بلغ = *he exaggerated*) = **Hyperbole**. (lit. *excess* or *exaggeration*). It is a figure by which more is expressed than is literally true; thus,

چو بزمودی بوقت خشم دندان — شدی از پیبتش چون آب سندان \*  
 شود کوه آهن چو دریای آب — اگر بشنود نام افراسیاب \*  
 ز گرز تو خورشید گریان شود — ز تیغ تو ناپید بریان شود \*

V. لف و نشر (lit. لَف = *he joined*, نشر = *he spread*). It is a figure in which a number of words are used together which are to be distributed to each of the words mentioned in the next line; thus,

بروز نهد آن یل ارجمند — بشمشیر و خنجر بگرز و کمند  
 برید و درید و شکست و به بست — بلانرا سرو سینه پای و دست



VI. *مراعات نظیر* (analogy) is a figure in which a poet uses all the correlative terms; as,

نگار من که بکتاب نرفت و خط ننوشت  
بغیر از مسئله آموزده مدرسه شد

### Questions.

- I.—Name the different kinds of *تجنیس* generally used in Persian (245)
- II.—How do you distinguish between *تجنیس تام* and *تجنیس مذیل* and *تجنیس زاید* — *تجنیس ناقص*
- III.—Explain and illustrate with examples:—(245)  
*تجنیس مرکب* — *تجنیس مکرر* — *تجنیس مضارع*
- IV.—What are Persian technical terms for *Homonym*, *Simile*, *Metaphor*, *Antistrophe*, *Antithesis*, and *Hyperbole*?
- V.—Define and illustrate:—  
ردالعجز علی الصدر —  
استعاره — تشبیهی — قطار البعیرین — مبالغه — تضاد  
استدراک — طرد و عکس — لفظ و نشر —
- VI.—What do you understand by the terms:—  
صنایع معنوی — صنایع بدایع — صنایع لفظی
- VII.—Name that figure—  
(a) Which contains contrary terms.  
(b) Which contains questions and answers.  
(c) Which denotes exaggeration.
- VIII.—State with examples the distinction between  
(a) *تشبیهی* and *استعاره*  
(b) *تجنیس تام* and *تجنیس مکرر*

### Exercise.

Explain the following sentences and mention the *figures of speech* used in them:—

- (۱) — کوفته را دان تپی کوفته است \*
- (۲) — کی کار گر باشد منان خار بر خارا؟

- (۳) — یارب! چه شده؟ کان تُرک نن تُرک مُتعبان کرده است
- (۴) — طمع کرده بودم که کرمان خورم  
که ناگه بخوردند کرمان سرم
- (۵) — رخش رستم چون باد میدوید
- (۶) — پادشاه تخت را بر تخت اختیار کرد
- (۷) — دمی پیش عالم به از عالم است
- (۸) — طواران آن گوسفند را دیده دیده طمع بگشادند
- (۹) — به احسان توی حاتم — برفعت توی کسرا
- (۱۰) — گفتم غم تو دارم گفتا غمت سر آید  
گفتم که ماه من شو گفتا اگر بر آید
- (۱۱) — جوان چون پیل مست در میدان در آمد به صدمتی  
که اگر کوه روئین بودی از جای برگزیدی
- (۱۲) — شهنشاه عادل را رعیت لشکر است
- (۱۳) — ز یک شایم اگر شیرین اگر تلخ  
ز یک بزمیم اگر هشیار اگر است
- (۱۴) — گفتم صدمه گر بمیرم چه کنی؟  
گفتا که بیک عشوه ترا زنده کنم
- (۱۵) — سلطان شهبانست و عاهای گله



## CHAPTER XX.

### Derivations and Derivatives.

- أبرو — (اب , lustre ; رو , face) *lit.* lustre of the face, dignity, honour. [the shining sun.
- آفتاب — (آف , the sun ; تاب , from تافتن , to shine) ;
- اتصال — (وصل , closely united) conjunction.
- متصل , conjunctive. موصول , joined.
- اجابت — (جاب , he answered) acceptance. جواب , an answer. مجيب , an answerer. مستجاب , answered.
- اجتماع — (جمع , he assembled) a concourse. جماعت , an assembly. جامع , a collector. مجموع , collected. مجمع , a place of assembly.
- احتباس — (حبس , he confined) imprisonment.
- محبوس , imprisoned. حابس , a detainer. سجن , a prison.
- اكتراث — (حراث , he tilled) tillage. حارث , a farmer.
- مكروث , tilled. حراثة , agriculture. محراث , a plough.
- احتراس — (حرس , he preserved) guarding, حراست , custody. محروس , a guardian. حارس , guarded.
- اقتراص — (حرص , he coveted) avarice. حريص , greedy. مكروص , greedily desired.
- احتساب — (حسب , he computed) calculation. محاسب , an examiner of accounts. محاسب , the superintendent of the police, who examines weights and measures.

احتمال (حمل, he carried a load) patience. حامل, a porter. حامل, pregnant. تحمل, patience. مختصر (خصر, he abridged) abridgment. مختصر abridged.

اختلاف (خلف, he differed) disagreement. خلاف, opposition. مختلف, contrary. مخالف, opposite. مخالفت, opposition.

اخلاص (خلص, he purified) friendship. خالص, pure. مخلص, sincere.

ارتفاع (رفع, he raised) elevation, height, revenue. ارتفاق (رفق, he associated with) friendship; رفيق, a friend.

ارجمند (ارج, value; مند, full of) valuable; rare. اردشیر—from cuneiform *arta-khshtra*, Zend *asha-khshtra*, i. e., a righteous king.

ازدحام (زحم, he pressed) pressure of a crowd. مزاحمت, trouble. مزاحمت, hindrance.

ازدواج (زوج, he coupled) marriage. زوجه, wife. بصارت (بصر, he perceived) intelligence. بصارت, foresight.

استحقار (حقر, he despised) contempt. حقارت, disgust. حقير, contemptible.

استخلاص (خلص, he was free) freedom. تخلص, deliverance.

استره—From ستردن to shave; a razor.

استعانت (عون, he helped). معاونت, assistance.

استعجاب (عجب, he surprised) astonishment.

تعجب, amazement. متعجب, amazed.

استعمال (عمل, he worked) application. عامل, an officer. معمول, customary. معاملات, business.

- استغفار (ففر, he pardoned) forgiveness. مغفرت  
 غافر, forgiving. [planation.  
 تفسير (فسر, he inquired) inquiry. تفسير, ex-  
 سمع (سمع, he listened) hearing. سامع, ear, سامع,  
 مستمع, a hearer. سمع, heard.  
 اشتغال (شغل, he employed) occupation. مُشْتَغَل,  
 مشغول, busy. [vative.  
 اشتقاق (شق, he derived) derivation. مُشْتَق. deri-  
 شهو (شهو, he desired) appetite. شهوت, lust.  
 اشتياق (شوق, desired) an eager desire. مُشْتَاق,  
 anxious. [founded.  
 اضطراب (ضرب, he struck) confusion. مُضْطَرَب, con-  
 اطلاع (طلع, he knew) information. مُطْلَع, informed.  
 اعتبار (عبر, he believed) confidence. مُعْتَبَر, trust-  
 worthy.  
 اعتدال (عدل, he was just) moderation. مُعْتَدِل  
 moderate. عادل, just. عدلت, justice.  
 اعتراف (عرف, he knew) confession. معرفت, confession,  
 acquaintance. معروف, known.  
 اعتقاد (عقد, he believed) confidence. مُعْتَقِد, a faith-  
 ful friend. عقيدة, faith. [fidential.  
 اعتماد (عمد, he trusted) confidence. مُعْتَمِد, con-  
 افتقار (فقر, he was poor) poverty; فقير a poor man;  
 مُفْتَقِر, reduced to poverty. [ful.  
 افتكار (فكر, he thought) meditation. مُتَفَكِّر, thought-  
 اقبال (قبل, approached) good fortune. مُقْبِل, for-  
 tunate. مُسْتَقْبَل, future.  
 اقرب (قرب, he was near) nearast. اقارب, relations.  
 قريب, a kinsman.  
 اكبر (كبر, he was great) greatest. كبير, great.  
 مُسْتَكْبِر, pride. تكبر, proud.

مانع, abstaining. منع (he prevented)—امتناع, forbidding. ممنوع, prohibited.

امتحان, examination; امتحان, examiner. محسن (he tested).

مُنْتَظَر, expectation. نظر (he looked)—انتظار, expectant. ناظر; منظور, aspect. منظر.

مُنْتَظَم, arranged. نظم (he arranged)—انتظام, order. منتقم, revenge, avenger, انتقام (he punished), revenge.

From zend *hanjamana*, from the root *hanjum*, to meet together; an assembly. انجمن.

مُنْصَف, a justice. نصف (he divided)—انصاف, magistrate. مُنْعِم, beneficent.

نعمت, beneficence; انعام (he bestowed), a gift. انقلب, revolution. قلب (he changed)—انقلاب, inverted.

مُنْكَر, forbidden. نكر (he denied)—انكار, refusal.

From Zend *an*=not; Zend *aosho*=old Per. الوش, death; not dying; blessed.

From Zend *airya*, Sanskrit *arya*, respectable, of noble birth. The country of a respectable, dignified nation, *i. e.*, the Aryans. ايران.

آوردن, to bring; بار, back; بارار, 2nd (broth; زار, place) a market.

بز, linen) a cloth merchant; a draper. بزاز.

بشیر, joyful tidings, بشر (he rejoiced)—بشارت, a messenger of good news.

بيع, he sold)—بيعه, the money given in advance; earnest-money, بايع, a seller.

پا انداختن, to throw) پا, foot; انداز, a carpet spread at the entrance of a room on which the feet are cleaned. پا انداز.

- پاپوش (پا, foot; پوش, cover) a shoe. [dealer.  
 پاکباز (پاک, pure; باز fr. باختن to play) a fair  
 پیشکش (پیش, before, کش fr. کشیدن, to draw)  
 something worth carrying, i. e., a  
 magnificent present.  
 پیغمبر (پیغم, a message; بر fr. بردن, to carry) a  
 messenger; a prophet.  
 پدنه دوز (پدنه, a patch; دوز fr. دوختن, to sew)  
 a patcher; a cobbler.  
 متاخر (تاخر, he postponed) delay. متاخر, delayed.  
 تازیانه (تاز, fr. تاختن, to drive) a whip.  
 متبدل (بدل, he changed) alteration. متبدل,  
 changed. مبادلت, exchange. [merchant.  
 تجارت (تجر, he traded) commerce. تاجر, a  
 تهاطل (جهل, he was ignorant) indifference.  
 مجهول, ignorance. جاهل, ignorant; مجهول.  
 محصول (حصل, he gained) acquisition. محصول,  
 revenue. حاصل, profit.  
 تدریج (درج, he advanced) degree. درجه, rank.  
 تصنیف (صنف, he composed) literary composition.  
 مصنف, a compiler, an author.  
 تعجیل (عجل, he made haste) haste. عاجل, swift.  
 مستعجل, one who hastens.  
 تعجب (عجب, he was astonished) amazement.  
 متعجب, astonished, amazed.  
 تعظیم (عظم, he honoured) respect, عظمت, great-  
 ness. معظم, respectable. عظیم, glorious.  
 تعلق (علق, he depended) dependence, connection.  
 متعلق, a dependent.  
 تعلیم (علم, he knew) instruction. معلم, a teacher.  
 معلوم, learned. عالم, known.

منفصل (فصل, he separated) distinction; منفصل, disjunctive.

مفسر (فسر, he explained) interpretation, تفسیر.

مقضا (قضى, he dunned) demand.

مقدور (قدر, he arranged or determined) fate. مقدر, predestined, decreed.

مالک (ملک, he possessed) possession. مالک, a master. مملوک, possessed, a slave.

نواله (نول, he carried off) eating. نوال, a morsel.

تندرو (تند, swift; رو fr. رفتن to go) a quick goer. 2nd (تند, fierce; رو face) passionate.

توقف (وقف, he stopped) delay. موقوف postponed.

مولود (ولد, he brought forth) birth. والد father. مولود, son. متولد, born.

تهنیت (تا, he congratulated) congratulation.

جراح (جرح, he wounded) a wound. جراح, a surgeon. مجروح wounded.

جماعت (جمع, collected) a crowd, جمعیت. tranquillity. مجتمع assembled.

چوگان (a short form of چولگان, چول bent) a stick with one end bent, used in a game at ball (hockey).

محب (حب, he loved) a friend; محب a lover; محبت affection; محبوب beloved.

حرکت (حرک, he moved) motion; disturbance. متحرک moved; movable.

حاکم (حکي, he related) a story. حاکم a historian.

حاکم (حکم, he commanded) dominion. حاکم a governor. محکوم ordered.

خارپشت (خار thorn, پشت back) a porcupine.



- خانسانان (خان a lord, سامان household articles)  
a house steward. [existent ; God.
- خداى (خود self, آى fr. آمدن to come) self-
- خرچنگ (خر large, چنگ claw) a crab. [dervish.
- خرقه پوش (خرقه a religious habit, پوش cover) a
- خروگاه (خر large, گاه place) a spacious place, a  
pavilion, a tent. [corn, the harvest.
- خرمن (خر large, من a heap or a pile) a heap of
- خرمهره (خر large, مهره a shell) glass-beads.
- خالق (خلق he created) creation. خالق the  
creator. مخلوق created.
- خمار (خمر he drank wine) headache after drink-  
ing. مستحور intoxicated.
- خورده بين (خورده minute, بين fr. ديدن to see)  
a microscope.
- خورشيد (خور the sun, شيد bright) the sun.
- دارالادب (دار, a house, ال the, ادب learning) a  
seat of learning, University.
- دارالباقي (دار, house, ال the, بقا eternity) house of  
eternity, the other world.
- دارالحرب (دار, ال, حرب war) an enemy's  
country, a hostile country.
- دارالحكومت (دار, ال, حكومت authority) capital.
- دارالسلطنه (دار, ال, سلطنت power) metropolis.
- دارالشفاء (دار, ال, شفاء cure) a hospital.
- دارالضرب (دار, ال, ضرب struck or coined money),  
the mint. world.
- دارالفنا (دار, ال, فنا frailty) the frail house, the
- دارالقرار (دار, ال, قرار tranquillity) the other  
world. [justice.
- دارالقضا (دار, ال, قضا judgment) tribunal of

دارالکتاب — (دار, ال, کتاب books) a library.

دارالمرضی — (دار, ال, مرضی disease) a hospital.

درویش — (در, a door, ویش = یز fr. آویختن to hang),  
2nd (در a pearl, ویش like) a dervish.

دستور — Pehlvi dastobar (from دست, the hand), one  
who leads by the hand; a spiritual guide.

دُشمن — From دُش Zend *dush*, bad and منیدن  
(old, Per.) to think; an evil thinker; an  
enemy.

دوربین — (دور far, بین fr. دیدن to see) a telescope.

دهقان — (ده a village, قان = خان a prince) the  
headman or chief of a village; 2nd (ده  
a village, قان pertaining to) a peasant.

دیباچه — (دیبا brocade) a preface (so called because  
it is generally written in an ornate style).

ذوالقدر — (ذو, possessed of, ال the, قدر, power)  
powerful. [ship) kinsman.

ذوالقربی — (ذو, possessed of, ال the, قربی relation-  
ذوالقرنین — (ذو, قرنین two horns) having two horns  
(of the world), implying that he conquer-  
ed the world from east to west; a title of  
Alexander the Great.

رحلت — (رحل he travelled) journey, departure.  
مرحله an inn for travellers.

رستاخیز — From رستا Zend *irista* = the dead, and  
خیز from خاستن to rise; resurrection.

رعایت — (رعی he protected) favour. رعیت subject.  
راعی a shepherd. مراعات, regard.

رکاب — (رکب he mounted) a stirrup, مرکب a horse.

زادبوم—From زادن to give birth, and بوم, Zend *bumi*, Sanskrit *bhumi*, a place; a native place.

زراعت—(زرع he sowed) agriculture. مزرع a field. مزارع, a husbandman. مزروع sown.

زردوز—(زور gold. دور fr. دوختن to sew) an embroiderer.

زمستان—(زم Zend, zim Sanskrit Hima, cold and ستان place; cold season; winter.

سال گره—(سال a year, گره a knot) Birthday (on the anniversary of which a knot was annually added on a string kept for this purpose).

سپنج—(سه three. پنج five) a place where one halts for a few days, i.e., the world.

سپهسالار—(سپه an army, سالار a general) commander-in-chief.

سختن چین—(سختن a word, چین fr. چیدن to gather) an informer, a tale-bearer.

سدرمق—(سد an obstruction, رمق the last breath) a bare subsistence, just enough to keep body and soul together.

سر باز—(سر head, باز fr. باختن to play) risking one's own head; brave; a soldier.

سرزنش—(سر زن fr. زدن to strike) reproach.

سرکش—(سر کش fr. کشیدن to draw) proud.

سرمایه—(سر source, مایه wealth) capital.

سکنجبین—(for سکنجبین, fr. سک = سرکه vinegar, الگبین honey) a mixture of vinegar and honey; Oxymel. [a champion, warrior.

سلاح شور—(سلاح arms, شور he tried) trained to arms;

- سنگ پشت — (stone, پشت back) a tortoise.  
 سیاه گوش — (black, گوش ear) lynx.  
 میو آب — (full of, آب water) fresh, juicy.  
 میو آب — (silver, آب water) mercury.  
 شاد باش — (for شاد, fr. شاد happy, باد be) Bravo!,  
 Excellent ! well done !  
 شب نم — (moisture, شب), night-moisture; dew.  
 شراکت — (became partners, شرک), partnership.  
 شریک, a partner. مشترک shared, common.  
 شترنج — (care, صد fr. صد hundred, رنج), *lit.* (a hundred cares), 2ndly (شش شترنج fr. شش six, رنگ kind), *lit.* (six ranks, viz., فیل, elephant; فرزین, queen; شاه, king; پیاده, pawn; فرس knight; رخ, castle); chess.  
 شفاعت — (he interceded, شفیع), recommendation.  
 شفیع an intercessor, an advocate.  
 شمشیر — (claw, شیر a lion), a sword, scimitar.  
 شور بوم — (brackish, شور), barren ground.  
 شهادت — (he testified, شهد), evidence. شاهد a witness.  
 شهرت — (published, شهر), renown. مشهور famous.  
 صاحب قران — (lord, قران conjunction), *lit.*  
 Lord of the happy conjunction (of two stars or planets) a fortunate and invincible hero. A title of Timur.  
 صوفی — (pure, clean, صاف) wise, pious or religious;  
 2nd صوف = wool, in allusion to the coarse woollen garments usually worn by Sâfis.  
 صحبت — (he associated together, صاحب), society,  
 صاحب a friend ; مصاحبت intimacy.  
 صیاد — (he hunted, صید), a hunter, a fowler.  
 ضحای — Zend *azhi dahâka*, Pehlvi *ajlahâk*, the

stinging snake; this is an Arabicised word from Persian, اژدها — اژدرها a dragon.

طباخ مطبوخ (طبخ he cooked), طابخ a cook; مطبوخ cooked. مطبخ a kitchen.

طبيب (طب he made up medicine), a physician; طبابت the medical art.

طوفان (طوف went round), storm, tempest.

طهارة (طهر he cleaned), cleanness, ablution.

عابد عبادت (عبد he adored), an adorer; عابد worship; معبد a worshipper; معبود worshipped.

عبارت (عبر he explained), style; تعبیر interpretation; عابر an interpreter.

عابر (عبر he crossed), a passenger; عبور passage; معبر a ford; معبر a ferry-boat.

عمارة (عمر he repaired, inhabited), an edifice; معمار an architect; معمور inhabited.

غالب مغلوب (غلب he conquered), a conqueror; غلبه victory.

غنیمت (غنم he carried off booty), plunder, spoil.

غیب دان (غیب hidden, دان fr. دانستن to know), Omniscient.

فراش (فرش he spread) one who spreads the carpet or cushions; a chamberlain.

فرومایه (فرو low. مایه origin), mean.

فصاحت (فصح he employed elegant language), eloquence; فصیح eloquent.

فاضل (فضل he excelled), virtue, learning; فضیلت excellent, learned.

فلسوف (the Arabicised form of the Greek word *philo-sophia*, "I love wisdom"); hence

فیلا سوی (فیلا a lover, سوی wisdom), a philosopher.

قائم مقام (perpetual, قائم position), *locum-tenens*, deputy, successor.

قز آگند (قز raw silk, آگند filled) a garment quilted with silk and worn in battle; a coat of mail. [quarters.

قشلاق (قش, winter; لاق = لاق, place); winter-قلم‌نوش (قلم a pen, نوش to cut), a penknife.

قلم‌رو (قلم, pen; رو, go); the jurisdiction within which the orders written by a ruler go; an empire.

کاتب (کتاب he wrote), a writer; کتاب a book;

مکتوب written; مکتب a school.

کاغذ باد (کاغذ paper, باد wind), a paper-kite.

کد خدا (Zend kata a house, کد خدا for کتخدان master), master of the house; a rich or great man.

کج باز (کج crooked, باز fr. باختن to play), an unfair player; fraudulent.

کج بین (کج crooked, بین fr. دیدن to see, چشم eye), squint-eyed.

کراهت (کراه he loathed) disgust; مکروه detestable.

کژدم (کژ crooked, دم a tail), a scorpion.

کلوخ انداختن (کلوخ a clod of earth, انداز fr. انداختن to throw), a slinger.

کلوخ کوب (کلوخ to break, کوب fr. کوفتن to break), a clod crusher; a mallet for breaking clods.

کهربا (کهر straw, grass; ربا fr. ربودن to carry), *lit.* attracting straw; amber.

گوش گران (گوش heavy, گران ear), deaf.

- گران مایه — (گران , مایه origin ) of noble birth; precious.
- گربز — (for گرگبز , گری a wolf, بز a lamb), a wolf in the guise of a lamb; a cheat.
- گرداب — (گرد it turned round آب water), a whirlpool. [wind.
- گرد باد — (گرد it turned round, باد wind), a whirl.
- گریبان — (گری the neck, بان keeper), a collar.
- گلشن — (گل a rose, شکر sugar), conserve of roses. [onager.
- گورخر — (گور a desert خر an ass), a wild ass; the
- گوشمال — (گوش the ear, مال fr. مالیدن to rub), chastisement, especially that of schoolmasters upon boys by rubbing their ears.
- گوشوار — (گوش the ear, وار worthy), *lit.* an ornament befitting the ear, *i.e.*, an ear-ring.
- کلام — (ما whatever, لا not, کلام speech), unspeakable, inexpressible.
- مبالغه — (بلغ he endeavoured) diligence, exertion; exaggeration.
- متابع — (تابع he followed), obedience; تابع a follower; متابع obedient.
- مجادلت — (جدل he contented), contention, dispute; جدال strife, battle.
- مجلس — (جاس he sat down), assembly; جلس چوم a chum; جلسه a meeting; جلوس accession to the throne.
- محبس — (حبس he imprisoned), a prison; محبس a detainer; محبوس confined.
- محروم — (حرم prohibited), excluded (from favour), frustrated, disappointed.

- محمود — (حمد he praised), praiseworthy ; محمود praised ; حميد laudable.
- مخالف — (خلف he opposed), opposition ; مخالف opposite ; an enemy.
- مدرسه — (درس he read), college, a public school ; مدرس a schoolmaster.
- مراسلات — (رسل he wrote a letter), correspondence ; رسالة a letter. مترسل, a letter-writer.
- مرزبان — (مرز a limit, land ; بان a keeper, a governor on the borders of a hostile country ; a landed proprietor.
- مزدور — (مزد salary, ور possessor), a hired labourer. [boxer, pugilist.
- مشت زن — (مشت the fist, زن fr. زدن to strike), a. مصارعة — (صرع he wrestled), wrestling, a contest.
- مصنف — (صنف he composed), a compiler, an author.
- مطبوع — (طبع printed), printed, impressed ; 2ndly (طبع nature), natural, agreeable.
- مطرب — (طرب he danced for joy), a musician.
- مطلع — (طلع he arose), the place of rising, the east.
- معدوم — (عدم lost), non-existent ; عدميت non-existence ; منعدم extinct.
- معزولي — (عزل removed from office), dismissal ; عزالت retirement from office.
- معصوم — (عصم he defended), innocent, chaste ; معصومي innocence.
- مفتاح — (فتح he opened), a key ; مفتوح opened.
- مكالمه — (كلم he spoke), conversation ; متكلم a speaker.
- مكيدة — (كيد he deceived), deceit, stratagem.
- ملازم — (لزم he served), ملازمى service ; ملازم servant.



- مَلَاظِفَت — ( لطف he showed favour ), kindness; courtesy; لطيف kind.
- مَلَامَت — ( لوم he blamed ), reproach; لایم a censurer.
- مُنَادِي — ( ندا he proclaimed ), proclamation.
- مُنَازَعَت — ( نزاع he contended ), contest, strife.
- مُنَاصِبَت — ( نسب he resembled or related ), resemblance, relation; مُنَاصِب fit, suitable; نَسَب relation.
- مُنَاصَحَت — ( نصيح he advised ), admonition; نصيحت advice; مُنَاصِح adviser.
- مُنَازَرَة — ( نظور he disputed ), contest, strife.
- مُنَاكَحَت — ( نكح he married ), nuptial; نکاح marriage.
- مَنْت شَنَاس — ( منت favour or obligation, شناس from شاختن to recognise ), one who appreciates favours, or recognizes obligations; grateful.
- مُنَجِّم — ( نجم he predicted by the aspect of the stars ); نجومی an astronomer, astrologer.
- مَنْزِل — ( نزل he descended or alighted ), dwelling-house, halting-place.
- مَنْصِب — ( نصب he fixed or appointed ), office, post; منصوب appointed, established.
- مَنْصُور — ( نصر he helped ), triumphant, victorious; نصرت victory.
- مُورُوث — ( ورث he inherited ), hereditary; وارث an heir; میراث inheritance.
- مِیْرَزَا — ( میر lord, زادن fr. زادن to be born ), the son of a lord, a gentleman.
- مُخَا — ( نا = Sanskrit nâu, L. Navis, a ship, خدا master ), a captain.
- مَعْدِل — ( ناقص deficient, عقل understanding ), deficient in understanding; dull.

ندامت ( he repented), repentance, regret.

نقاش ( نقى he painted), a painter ; نقشه a map.

نگارخانه ( نگار a picture, خانه a house), a picture-gallery.

نگونبخت ( لگون inverted. luck), unlucky.

نیشکر ( نی cane, شکر sugar), sugarcane. [moral.

نیکوروش ( نیکو good, روش manner), well-behaved,

موعظت ( وعظ he preached), a preacher, sermon, admonition. [a pensioner.

خوردن ( خور a pension, وظیفه fr. خوردن to eat),

ولیعهد ( ولی a prince, lord, عهد reign), heir-apparent, acknowledged successor.

یون ( یون a suffix; هما is considered to be a bird of good omen; hence fortunate, auspicious.

پرستش ( پرستیدن fr. هوا lust, پرست a worshipper of lust, sensualist.

خواهش ( خواه pleasure, خواهش fr. خواهش to desire ) a well-wisher.



## CHAPTER XXI.

### Moral Maxims and Poetical Quotations.

A bird in the hand is worth two in the bush=

گنجشک در دست به که باز در هوا

An ass is always imposed upon=

خرانوا کس در عروس نمیتواند مگر آن زمان که آب  
پیزم نهاند

After death the doctor=

بعد از مردن سهراب نوش دارو

A rolling stone gathers no moss=

بر سنگ گردان نروید نبات

A prudent enemy is better than a foolish friend=

دشمن دانا به از دوست نادان

A burnt child dreads the fire=

کسی که از شیر سوخته شد دود را بف کوده می خورد

A word to the wise is sufficient=

عقل را اشارت بس است

A friend in need is a friend indeed=

دوست آن باشد که گیرد دست دوست

در پریشان حالی و در مآلگی

A drowning man catches at a straw=

وقت ضرورت چو نهاند گریز— دست بگیرد سر شمشیر نیز

All is not gold that glitters=

هر درخشنده طلا نیست  
فربهی شلی دیگر و آماس چیز دیگر

A constant guest is never welcome=

مهمان عزیز است مگر تاسه روز

Avarice is the root of all evils=

بدوزد شره دیده، هوشمند— در آرد طمع مرغ و ماهی ببند  
مرد قانع بزرگوار بود— طامع البته خوار و زار بود

Appearances are always delusive=

آنکه چون پسته دیدمش همه مغز }  
پوست بر پوست بود همچون پیاز }

A new broom sweeps clean =

ملازم نو تیزرو — کوزه نو آب را دوروز سرد دارد

A man is liable to err=

گم باشد که از حکیم روشن رای بر نیاید درست تدبیری

A lie has no legs =

آه که حساب پای است از محتاسبه چه پای

An ass is an ass though he be clad in silk and  
scarlet = خرا جمل اطللس پوشد خراست

A man is known by the company he keeps=

هر که با بدان نشینند نیکوی نبیند

As you sow so shall you reap= چندانکه بکاری بدروی

A penny saved is a penny gained=

پولی که سلامت داشت میسر شد

A bad workman quarrels with his tools=

قلم بدست و مرکب بدست کاعذ بد }  
گدا، هر سه چه باشد که دست کاذب بد }

هر که کشتیگیر نیست فلش بسیار است

A man's nature does not change.

رسمان سوخته لیکن کجیش بیرون نرفته — دم سنگ راست  
نشود

All cannot go to Corinth= اره کشیدن کار بوزنه نیست

A stitch in time saves nine=

درختی که اکنون گرفتست پای — بدیروی شخصی بر آید ز جای  
سر چشمه شاید گرفتن بپیل — چو پرشد شاید گزشتن بپیل

Better late than never = دیر آید درست آید =

Birds of a feather flock together =

کند همجنس با همجنس پرواز — کبوتر با کبوتر باز با

Black stones will never turn white =

زنگی بگرما به سفید نگردد \* با صیبه دل چه سود گفتن وعظ  
نصیحت کن چندان که خواهی — نتوان شستن از زنگی سیاهی

Beauty unadorned is adorned the most =

یک طلعت زیبا به از هزار خلعت دیبا

حاجت مشاطه نیست روی دلارا مرا

مشک آنست که خود بهوید نه که عطار بگوید

You cannot burn the candle at both ends =

ابلهی کو روز روشن شمع کافوری نهی

زود بیند کش بشب روغن فباشد در چراغ

Be slow and sure = نیکو شود لیکن بصبر

Charity begins at home = اول خویش بعد درویش

Cut your coat according to your cloth =

جامه به اندازه تن باید دوخت \* خرج به اندازه دخل کن

Continual dropping wears away adamant, and  
little strokes fell great oaks =

اندک اندک خدای شود و قطره قطره سیلی گردد

Coming events cast their shadows beforehand.

سالی که نیکوست، از بهارش پیداست

Diamond cuts diamond =

سنگ سنگ را می شکند؛ شراب خورده را شراب دوا است

Delay is dangerous = آفت در تاخیر

Do as you would be done by =

همچو داری بشود بشود

هر چه در باب خویش نه پسندی در حق دیگران روا نداری

سلوک آنچنان کن بخلق جهان  
که خواهی که بازو کنند آنچنان

Evil company corrupts good manners =

صحبت مُفسدان و بدفعلان مردم نیکو را فاسد کند  
هر که با دیک هم‌نشین گردد جامه خویش را سیاه کند

Evil to him who evil thinks =  
اگر خاری بگاری خاری بد روی: چاه کن را چاه در پایش است

Every dog has his day =

Empty vessels make most sound =

در ظرف خالی صدا زیاد می‌پیچد

Every sore has its salve =

هر دردی را درمانی مقرر کرده است

Fools rush in where angels fear to tread =

احمقان در پی آن می‌روند که عاقلان از آن پرهیز می‌کنند

Friends are plenty when the purse is full =

هر گجا چشمه بود شیرین — مردم و مرغ و مور گرد آید

Fair is not fair, but that which pleases =

هر عیب که سلطان پسندد هدر است

Fair faces need no paint = Good wine needs no  
bush = مُشک آنست که خود بپوید نه که عطار بگوید

حاجت مشاطه نیست روی دلارامرا

به آب و رنگ و خال و خط چه حاجت روی زیبا را

Health is wealth =

هزار نعمت و یک تندرستی — گنج بی‌قیاس است تندرستی

Health is not valued till sickness comes =

قدر عافیت کسی داند که بمصیبتی گرفتار آید

Haste is waste =

تعجیل کار شیطانی است

مستعجل بسر در آید

He jests at scars that never felt a wound =

تندرستانرا نباشد درد ریش

He is a dog in the manger = نه خود خورد نه کسی را د

Hunger is the best sauce = کوفته را نان تهی کوفته است

It's distance lends enchantment to the view =

آواز دهل از دور خوش می نماید

In Rome do as the Romans do =

جای گل گل باش و جای خار خار

Idleness is the source of misery =

خر خفته جو نمی خورد • باز افتاده را چه قوت بود

I talk of chalk, you talk of cheese =

سوال از آسمان جواب از ربهان

It is not the cowl that makes the frair =

It is not the hood that makes the monk =

در عمل کوش هر چه خوابی پوش }

درویش صفت باش و کلاه تتری دار }

Jack of all trades.

بدش ناظم ناظر و پیش ناظر ناظم }

و پیش بردو بدخ و بدش بدخ بردو }

Knowledge is power =

King Stork for king Log =

شد علامی که آب جو آرد — آب جو آمد و فلامرا ببر

Let bygones be bygones =

تیر که از کمان رفت نیاید به شست

Love's labour's lost =

Look before you leap =

اول اندیشه و آنگه گفتار — پای پیش آمدست پس دیوار

Look not a gift horse in the mouth =

صفت را چه باید گفت ؟

Little learning is a dangerous thing =

نیم حکیم خطر جان

More wasps are caught by honey than by vinegar.

به شیرین زبانی و لطف و خوشی — توانی که پیدای به موی کشی

تیزی و تندمی نیاید بکار — بدومی بر آید ز سوراخ مار

{ وقتی به لطفگوی و مَدارا و مردمی  
 باشد که در کمند قبول آوری دای }

Might is right = مست زور بالا = مستم آمد داد برخاست

Many a penny makes a pound =

اندک اندک شود بهم بسیار — دانه دانه است غله در انبار

Much ado about nothing =

کوه کردن و موش بر آوردن

Misfortunes seldom come singly =

هر جا که سنگ آید بالای لنگ آید

Make hay while the sun shines = فرصت را عنیمت شمار

تذوق را گرم است نان بپز\* چون میدان فراخ است گوی بزن

Man proposes, God disposes =

هر چه خدا خواست همان می شود

Make the best of a bad bargain =

سنگی را که نتوان برداشت بپاید بوسید و گذاشت

Money makes the mare go = واکن کیسه بخور هریم

No pains no gains = No sweat no sweet =

تا دانه نیفشانی نروید ; تا برده رنج گنج میسر نشود  
 نوش بیزیش حاصل نمیشود ; گل راحت بی خار محنت نروید

No rose without a thorn = هر جا که گل است خار است

هر بهاری را خزان در پی است

No smoke without fire =

تا نباشد چیزکی مردم نگویند چیزها

One flower makes no garland = از یک گل بهار نمی شود

One man's meat is another's poison =

یکی را دوش دیگری را نیش

معشوق من است آنکه نزدیک تو زشت است

Out of sight out of mind =

هر که از دیده دور از دل دور

One vacancy, a hundred applicants =

یک موش و صد گربه\* یک انگور و صد زنبور ; یک آهو و  
 صد سگ



Out of the frying pan into the fire =

از قفص بر آمده در چاه افتادن

Patience and perseverance overcome mountains.

صبر گرچه تلخ است لیکن بر شیوین دارد  
کارها به صبر بر آید

Prosperity gains friends and adversity tries them.

اقبال دوسانرا جمع میکند و ادبار ایشانرا می آزماید

Pride goes before destruction =

تکبر عزازیل را خوار کرد

Practice makes a man perfect =

شاگرد رفته رفته به استاد رسد

Procrastination is the thief of time =

کار امروز را به فردا نباید گذاشت

Pearls before swine = خرنه دانه بهایی قند و نبات

آئینه داشتن در مجلس کوران

Penny-wise and pound-foolish =

درمی نگاه داشتن و دینارها خرچ کردن حماقت است

Prevention is better than cure =

علاج واقع پیش از وقوع باید کرد

Praise is pleasing to fools =

احمق را ستایش خویش خوش می آید

Risk not, gain not =

تا جان در خطر نه نهی بر دشمن ظفر نیابی

فتاوس گرداندیشه کند کام نهنگ  
هرگز نیارد در گرافمایه بهنگ

Robbing Peter to pay Paul.

از ریش کندن و بر بروت بستن

از دامن بریدن و بر شانه پیوند کردن

Speak of the devil and he will appear.

نام مگ گیری چوب در دست گیری

Stretch your legs according to your coverlet.

به اندازه گلیم پا دراز کن \* پا از گلیم خویش بیشتر نباید کرد

Spare the rod and spoil the child =

جور آستاد به ز مهر پدر  
هر آن طفل که جور آموزگار—نبیند جفا بیند از روزگار

گر نبودی چوب تر—فرمان نبردی کار و خر  
فرمت را غنیمت شمار = Strike the iron while it is hot =

چو میدان فراخ است گوی بزن  
خاموشی علامت رضا است = Silence gives consent =

دزد دزد را میستد = Set a thief to catch a thief =

Sufficient for the day is the evil thereof =

غم فردا امروز نباید خورد  
گل به بوستان بردن = To carry coals to Newcastle =  
لقمان حکیم را حکمت آموختن \* آب بدریا انداختن  
بیک تیر دو نشانه زدن To kill two birds with one stone.

To count chickens ere they are hatched.

To sell the bear's skin before the bear is taken.

آهوی نا گرفته پوست فروختن

Too many cooks spoil the soup =

قابله چون دو شود سربچه کج شود

The sleeping fox catches no poultry =

خر خفته جو نمیتورد

Two of a trade seldom agree.

بود همیشه با همیشه دشمن

The race is not always to the swift =

The battle is not always to the strong =

میاد نه هر بار شکری ببرد— باشد که روزی پلنگش بدرد

بسا اسب تیزرو بماند— که خر لنگ جان بمنزل برد

To shut the stable after the steed is stolen =

بعد از سریدن مهراب نوش دارو

The wearer knows where the shoe pinches =  
 تندرستانرا نباشد درد ریش \* تن آسوده نداند که دل خسته  
 چه باشد

The boughs that bear most hang lowest =  
 تواضع کند هوشمند گزین — نهاده شاخ پر عیوه سر بر زمین  
 Tit for tat.

سخت زنی سخت خوری  
 در کسی مزن بانگشت تا نزنند در ترا بمشت

There is no armour against fate =  
 تیر تقدیر از سپر تدبیر رد نمی گردد

The kettle calls the pot black =  
 خود فضیحت دیگر را نصیحت

† The jaundiced see everything about them yellow =  
 تشنگانرا نماید اندر خواب — همه عالم به چشم چشمه آب

Union is strength = پشه چو بر شد بزند پیارا

What is bred in the bone will never wear out of the flesh =

عاقبت گرگزاده گرگ شود . گرچه با آدمی بزرگ شود  
 خوی بد در طبیعتی که نشست — نرود جز بوقت مرگ از دست

When the cat is away the mice will play =

استاد معلم چو بود کم آزار — خرسک بازند کودکان در بازار  
 بزرگی بعقل است نه بسال

Where there is a will there is a way =

دل نخواسته عذر بسیار



## CHAPTER XXII.

### Idioms explained and illustrated.

آب در دیده گردانیدن (*lit.* to roll water in one's eyes) *i.e.*, to shed tears; to weep.

پادشاه از شنیدن خبر مرگ پسر خود آب در دیده گردانید

آب از دیده پای کردن (*lit.* to wipe off one's tears) *i.e.*, to dismiss uneasiness of mind.

گهش میزند تا شود درد نای—گهش میکند آتش از دیده پای  
آب نمودن و تشنه داشتن (*lit.* to show water and keep thirsty) *i.e.*, to torment by exciting hopes which are never realised; to *tantalize*.

*Note.*—A Phrygian king named *Tantalus* was punished in the lower world by being placed in the midst of a lake whose waters reached his chin, but receded whenever he attempted to allay his thirst, while over his head hung branches laden with fruits, which likewise receded whenever he stretched out his hand to grasp them.

آب در غربال داشتن (*lit.* to keep water in a sieve).

آب در سبد کردن (*lit.* to keep water in a basket).

آب نه ریمان بستن (*lit.* to bind water with a string), *i.e.*, to strive in vain; to make a fruitless attempt.

نصیحت همه عالم نه گوش مرد نادان چو آب در سبداست

و در فربال

آب در هاون سودن (or) کوفتن (*lit.* to bray or pound water in a mortar) *i.e.*, to be uselessly employed; to act foolishly.

نظم بدی کاشتن و چشم نیکی داشتن مثل آب در هاون  
سودن است

آستین بر چشم گذاشتن (*lit.* to place one's sleeve on one's eyes) *i.e.*, to weep secretly; to hide one's tears.  
 چون آن شخص احوال آن فقیر بیچاره شدید آستین بر  
چشم خود گذاشت

آستین بردهان داشتن (or) نهادن (*lit.* to put one's sleeve on one's mouth; to cover one's mouth) to laugh in the sleeve; *i.e.*, to laugh secretly.

پادشاه از شنیدن سخن مسخره آستین بردهان نهاد  
 آهن سرد کوفتن (*lit.* to beat cold iron) *i.e.*, to make a fruitless attempt; to try in vain.

گاهی ورزیدن و در امتحان کامیاب شدن امید داشتن  
آهن سرد کوفتن است

اجل گریبان حیاتش گرفت (*lit.* death seized the collar of his life) *i.e.*, he died.

پیش از آنکه اجل گریبان حیات پادشاه گرفت او پسر خود  
 را طلبد و وصیت کرد

از بر ماده شیر دوشیدن (*lit.* to draw milk from the breast of a lioness) *i.e.*, to accomplish some wonderful feat.

با رستم گرد جنگیدن و از بر ماده شیردوشیدن یکسان بود  
 از پهلوی کسی شکم پر کردن (*lit.* to fill one's belly with the ribs of others) *i.e.*, to live at the expense of others.

آن شخص از پهاوی دوست خود شکم پر میکند

(lit. to extract oil from sand) i.e., to try in vain.

از لی بوریا شکر خوردن (lit. to eat sugar from mat-reeds) i.e., to try in vain.

اسپ بر روی دریا تاختن (lit. to urge a steed upon the surface of the sea) i.e., to strive in vain.

از فرومایه آمید نیکی داشتن مثل اسپ بر روی دریا تاختن و از ریگ روغن کشیدن و از فی بوریا شکر خوردن

است

انگشت به دندان گزیدن (lit. to bite the finger with the teeth) i.e., to be amazed; to grieve.

پادشاه از دیدن این حال انگشت به دندان گزید

انگشت نما شدن (lit. to be pointed at with the finger) i.e., to be notorious.

آن شخص به دزدی انگشت نمای جهان شده است

انقلابات روزگار دیدن (lit. to see the changes of time) i.e., to experience the vicissitudes of life.

در آن شهر شخصی بود انقلابات روزگار دیده

باب لایصرف خواندن (lit. to read the chapter "not to spend") i.e., to be parsimonious.

آن دوست باب لایصرف نه خوانده است

با اسلاف خود پیوستن (lit. to be joined with one's own ancestors) i.e., to die.

جه من به اسلاف خویش پیوست

باد در کف (lit. to keep wind in the fist) i.e., to be penniless, poor.

آن بیچاره جز از باد چیزی در کف نمیدارد

آن دو پسر باهم شیر و شکر بودن (*lit.* to be milk and sugar together; to be thoroughly mixed) to be hand and glove with a person, *i.e.*, to be on very friendly terms; to be very intimate.

آن دو پسر باهم شیر و شکر شده اند

بر شیر نر نهادن (*lit.* to put a saddle on or to saddle the male lion) to bell the cat, *i.e.*, to risk one's life for the sake of others.

*Note.*—"To bell the cat." The allusion is to the fable of the cunning old mouse, who suggested that they should hang a bell on the cat's neck to give notice to all mice of her approach. "Excellent," said a shrewd young mouse, "but who is to undertake the job?"

بر ابرو گره زدن (*lit.* to bring forth a knot on one's eyebrow) *i.e.*, to look angry, to frown.

به زندان قاضی گرفتار به -- که در خانه دینی بر ابرو گره بساط زندگانی نور دیدن (*lit.* to roll up the carpet of life) *i.e.*, to die.

آن پادشاه بساط زندگانی نور دید

به رحمت ایزدی پیوستن (*lit.* to be joined to divine mercy) *i.e.*, to die.

آن پیر مرد به رحمت ایزدی پیوست

به بال دیگر پربدن (*lit.* to fly in borrowed feathers) *i.e.*, to succeed by the assistance of others.

آنانکه به بال دیگر پرواز میکنند آخر کامیاب نمیشوند

پشم در کلاه داشتن (*lit.* to keep a feather in one's cap) *i.e.*, to possess a mark of distinction, or rank.

این ظفر پشم دیگر است در کلاه آن سردار

تغییرات ایل و نهار مشاهده کردن (*lit.* to see the

revolutions of night and day) *i.e.*, to experience the vicissitudes of life.

دلخ و شیرین ایام چشیدن (*lit.* to taste the bitters and sweets of life.) *i.e.*, to go through the ups and downs of life.

در ولایت حلب پادشاهی بود دلخ و شیرین ایام چشیده و تغیرات لیل و نهار مشاهده کرده

آن شخص تبشہ بر بای خود میزند (*lit.* to strike an axe on one's legs) *i.e.*, to mar one's own affair.

جامه زنان پوشیدن (*lit.* to wear the garments of women) *i.e.*, to prove cowards.

بادشاه گفت ای مردان! بکوشید تا جامه زنان نپوشید  
جان به حق تسلیم کردن (*lit.* to surrender the soul to God) *i.e.*, to give up the ghost; to die.

برادر من جان به حق تسلیم کرد

جو فروش و کددم نما (*lit.* one who sells barley and shows wheat) *i.e.*, an impostor, a cheat.

بزارید و قتی زنی پیش شوی—که دیگر مخرفان ز بقال کوی  
ببازار گددم فروشان گرای—که این جو فروش است و گددم نمای

چشم و گوش شدن (*lit.* to be all eye and ear) *i.e.*, to give strict attention to.

بریزد پدر و نصیحت اسقاد چشم و گوش باش

چین بر ابرو افکندن (*lit.* to bring forth a wrinkle on one's eyebrow) *i.e.*, to frown.

چون صاحب این سخن شنید چین بر ابرو افکند

خاک با خون مرشتن (*lit.* to mix blood with dust) *i.e.*, to make a general massacre.



لشکر پادشاه بر آن شهر حمله برد و خاک با خون سرشت

خون دل به ناخن آوردن (*lit.* to tear the breast with the nails) *i.e.*, to cry bitterly.

چون خبر مرگ شاهزاده به گوش پادشاه رسید

او خون دل به ناخن بر آورد

در پوستین کسی افتادن (*lit.* to pick a hole in one's coat) *i.e.*, to find out some cause of blame; to tell one's faults; to speak ill of.

ترا هر که گوید فلان کس بدست

چدین دان که در پوستین خودست

در راحت بر خود بستن (*lit.* to shut the door of rest) *i.e.*, to renounce all rest and comfort.

آن شخص در کار خود چنان اشتغال میدارد که

در راحت بر خود بستن است

در زیر لب خنده کردن = to laugh in the sleeve, *i.e.*, to laugh secretly so as not to be observed.

چون وزیر سخن آن مستطوره شنید در زیر لب خنده کرد

(*lit.* to perforate the pearls of speech) *i.e.*, to speak fluently.

وزیر بدین منوال در معنی سفت که پادشاه از او

خوشدود شد

در میان دریا گرد خواستن (*lit.* to seek for dust in the midst of the ocean) *i.e.*, to form a foolish idea; to try in vain.

تخم بدی داشتن و چشم نیکی داشتن چو در میان دریا گرد

خواستن است

دست از جان شستن (*lit.* to wash one's hands of life) *i.e.*, to despair of life; to give up hope of life.

هر که دست از جان بشوید هر چه در دل آید بگوید

دست بردست = to smite one's hands together in grief; to repent.

آن شخص دست بردست میزند که دریغ! نشنیدم نصیحت دانشمند

دعوت ایزدی را (lit. to accept the invitation of God) i.e., to die.

چون پادشاه دعوت ایزدی را اجابت گفت شاهزاده را بر سرِ سلطنت نشانند

دفتر عهد و پیمان را (lit. to place the book of promise and compact upon the shelf of forgetfulness) i.e., to break one's promise.

آن شخص دفتر پیمانرا برطاق نسیان نهاد

در حبالهٔ نکاح در آوردن (lit. to bring into the snare of marriage) i.e., to marry.

در سلک ازدواج کشیدن (lit. to draw into the string of marriage) i.e., to marry.

پادشاه دختر خود را با پسر وزیر در سلک ازدواج کشید

رخت هستی به صحرای نیستی بردن (lit. to carry the goods of existence to the field of non-existence) i.e., to die.

دیشب آن پادشاه رخت هستی به صحرای نیستی برد

ریش خراشیدن و نمک پاشیدن (lit. to irritate the wound and sprinkle salt thereon) i.e., to add bitterness to taunt; to add insult (to injury).

پس دران حالت مصلحت ندیدم ریش درویش خراشیدن و نمک پاشیدن

روبا بازی کردن (lit. to play the fox) i.e., to act with wiliness; to deceive.

روبا بازی کردن کار خردمندان نیست

کشدن روی درهم (*lit.* to contract the face into wrinkles) *i.e.*, to frown.

چون آمدن این سخن بشدید روی درهم کشید و اورا سیداست کرد

زیر قلم آوردن (*lit.* to bring beneath the sway of one's pen) *i.e.*, to control; to govern.

در آورد مملکتی بزیر قلم — کز و بر وجودی نیامد الم

راه گریز پیمودن (*lit.* to measure the road of flight) to take to the heels, *i.e.*, to flee.

سپهر انداختن (*lit.* to throw away the shield) *i.e.*, to lay down one's arms; to surrender.

لشکر دشمن سپهر بیداختند و راه گریز پیمودند

سوز بالین تهی کردن (*lit.* to put aside every thought of pillow or rest) *i.e.*, to work incessantly.

آن شخص در کار خود چنان مشغول شده است که سوز بالین نهی کرده است

سوز پانشناختن (*lit.* not to know one's head from one's feet) *i.e.*, to be greatly perplexed; to be utterly confused.

آن شخص در دام حرص چیدن مبتلا گشته است که سوز پانشناختن نمیتواند

سرب جیب تفکر فرو بردن = سرب گریبان بردن (*lit.* to carry down one's head into the collar of meditation) *i.e.*, to be deeply absorbed in thought.

پادشاه سرب جیب تفکر فرو برد و بعد از تأمل بسیار

سرب آورد

سرخویش گرفتن = to follow one's own course; to attend to one's own business.

اگر پابندی رضا پندش گیر — و گریک سواره سرخویش گیر

سرد و گرم دنیا (*lit.* to see or) روزگار آزمودن

warmth and cold of the world) *i.e.*, to experience the ups and downs of fortune; to go through the vicissitudes of life.

پیر مردی جهان دیده سرد و گرم دنیا آزموده بود

کودن (lit. to distinguish black from white) *i.e.*, to read a book.

آن شخص چنان بی علم و بی خبر است که سیاه و سفید فرق کردن نمیتواند

شال کهنه داشتن (lit. to wear an old shawl) *i.e.*, to be very poor.

آن بیچاره شال کهنه و کثیف میدارد

عقد نکاح بستن (lit. to tie a marriage knot) *i.e.*, to marry.

ملک مصر عقد نکاح دختر خود با پسر پادشاه شام بستم است

قالب از جان نهی کردن (lit. to empty the body) *i.e.*, to give up the ghost; to die.

پدر پیر او قالب از جان نهی کرد

کارد به استخوان رسید (lit. the knife has reached the bone) *i.e.*, he is reduced to the last extremity.

در زمان باستان دهفانی بود که کارش به آخر رسیده و کارد به استخوان

کشتی برخشکی راندن (lit. to drive a vessel upon the ground) *i.e.*, to make a fruitless attempt; to strive in vain.

وزیر گفت ای پادشاه! این کار مثل اسب بر دریا تاختن است و کشتی برخشکی راندن

مار بدست دیگر گرفتن (lit. to seize the snake with the hand of another) *i.e.*, to employ another in any perilous business.

مثل دو مغز بادام محبت داشتن (*lit.* to be as closely united as two kernels of an almond) *i.e.*, to be hand and glove; to be very intimate.

من و او چون دو مغز بادام محبت میداریم  
مراحل زندگانی طی نمودن (*lit.* to pass all the stages of life) *i.e.*, to die.

پیر مردی را دیدم که مدت عمرش سپری شده بود و  
مراحل زندگانی طی نموده

نقش بر آب زدن (or) کشیدن (*lit.* to draw figures on the water) to build castles in the air, *i.e.*, to be engaged in unprofitable pursuits.

از ستمگاران اُمید لطف و رحم داشتن همچو نقش بر آب  
زدن است

متاع هستی بر باد فنا سپردن = نقد حیات به باد فنا دادن  
(*lit.* to give the coin (or) property of life to the wind of destruction) *i.e.*, to die.

ودیعت حیات سپردن (*lit.* to entrust (to God) the deposit of life) *i.e.*, to resign one's life = to die.



## CHAPTER XXIII.

### Arabic Plurals.

The Arabs have adopted several modes of forming artificial Plurals.

Of these, some, which are of very common occurrence in Persian, are given here.

**Rule I.**—The plural of some trilateral nouns is formed by prefixing an *alif*, and inserting an *alif* between the last two letters.

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
اجل	death.	أَجَال	رُكْن	pillar.	أَرْكَان
ادب	respect.	أَدَاب	رَطْل	pound.	أَرْطَال
اَزَل	eternity.	أَزَال	روح	soul.	أَرْوَاح
اثر	effect.	أَثَار	سَبَب	cause.	أَسْبَاب
أَفَق	region.	أَفَاق	سَفَر	journey.	أَسْفَار
الم	pain.	أَلَام	سَمْع	ear.	أَسْمَاع
امل	desire.	أَمَال	شَجَر	tree.	أَشْجَار
بيت	couplet.	أَبْيَات	شَخْص	person.	أَشْخَاص
ثمر	fruit.	أَثْمَار	شعر	verse.	أَشْعَار
جنس	thing.	أَجْنَاس	شَكْل	figure.	أَشْكَال
جسم	body.	أَجْسَام	صدف	shell.	أَصْدَاف
حكم	order.	أَحْكَام	صم	idol.	أَصْنَام
خبر	information.	أَخْبَار	صنف	kind.	أَصْنَاف
خلق	nature.	أَخْلَاق	صوت	voice.	أَصْوَات
خير	safety.	أَخْيَار	طرف	side.	أَطْرَاف
دور	revolution.	أَدْوَار	طور	way.	أَطْوَار

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
طفل, child.		اطفال	كنف, side.		اكفاف
عدد, number.		اعداد	لطف, favour.		الطاف
عذر, excuse.		اعذار	لفظ, word.		الفاظ
علم, flag.		اعلام	لقب, title.		القباب
عمر, life.		اعمار	لوح, plank.		الواح
عمل, action.		اعمال	لون, colour.		الوان
عون, assistance.		اعوان	مرض, disease.		امراض
عيد, festival.		اعياد	مذلل, instance.		امثال
عين, nobleman.		اعيان	مصر, city.		امصار
غير, stranger.		اغيار	ملك, property.		املاك
فضل, excellence.		افضال	موج, wave.		امواج
فعل, action.		افعال	نجس, dirty thing.		النجاس
فكر, thought.		افكار	نظر, sight.		انظار
فلك, sky.		افلاك	نور, light.		انوار
فوج, army.		افواج	نوع, kind.		انواع
فوه, mouth.		افواه	نهر, river.		انهار
فهم, wisdom.		افهام	وبش, vagabond.		اوباش
فيل, elephant.		افيال	ورد, rose.		اوراد
قدح, cup.		اقداح	ورق, leaf.		اوراق
قدم, step.		اقدام	وزن, weight.		اوزان
قسم, kind.		اقسام	وصف, quality.		اوصاف
قول, word.		اقوال	وصل, joint.		اوصل
قوم, tribe.		اقوام	وطن, native country.		اوطان
كنف, shoulder.		اكفاف	وقت, time.		اوقات

**Rule II.**—The plural of some trilateral nouns is formed by inserting the letter و between the last two letters, and marking the first letter with َ “*pesh*.”

Sing.	Meaning.	Plural.	Sing.	Meaning	Plural.
أصل , origin.	أصل	أصول	بحر , sea.	بحر	بُحُور
أمر , business.	أمر	أُمُور	بيت , house.	بيت	بُيُوت
جلد , volume.	جلد	جُلُود	عرق , vein.	عرق	عُرُوق
جمع , crowd.	جمع	جُمُوع	علم , knowledge.	علم	عُلُوم
جيب , pocket.	جيب	جُيُوب	عهد , promise.	عهد	عُهُود
جيش , army.	جيش	جُيُوش	عيب , vice.	عيب	عُيُوب
حرب , war.	حرب	حُرُوب	عين , eye.	عين	عُيُون
حرف , letter.	حرف	حُرُوف	فصل , season.	فصل	فُصُول
رسوم , custom.	رسوم	رُسُوم	فلس , coin.	فلس	فُلُوس
سطر , line.	سطر	سَطُور	قصر , palace.	قصر	قُصُور
سقف , roof.	سقف	سُقُوف	قيد , chain.	قيد	قُيُود
شرح , explanation.	شرح	شُرُوح	كسر , fraction.	كسر	كُسُور
شرط , condition	شرط	شُرُوط	ملك , king.	ملك	مُلُوك
شمس , sun.	شمس	شُمُوس	نذر , gift.	نذر	نُذُور
شمع , candle.	شمع	شُمُوع	نفس , soul.	نفس	نُفُوس
شهر , month.	شهر	شُهُور	نقد , money.	نقد	نُقُود
ضرب , blow.	ضرب	ضُرُوب	نقش , picture.	نقش	نُقُوش
طير , bird.	طير	طُيُور	نقل , copy.	نقل	نُقُول
ظرف , vessel.	ظرف	ظُرُوف	نعت , praise.	نعت	نُعُوت
			وحش , wild beast	وحش	وَحُوش

**Rule III.**—The plural of those trilateral nouns whose second letter is *alif*, is formed by prefixing an *alif*, and inserting the letter *و* between the first two letters.



Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
باب , chapter.		ابواب	غار , cave.		اغوار
جار , neighbour.		اجوار	قاع , plain.		اقواع
جام , cup.		اجوام	كاخ , palace.		اكواخ
حال , state.		احوال	مال , property.		اموال
خال , uncle.		اخوال	نار , fire.		انوار
عام , year.		اعوام	نال , gift.		افوال
عون , aid.		اعوان			

**Rule IV.**—Triliteral words ending in **ى** form their plurals by prefixing and suffixing an **ا** *alif* to the singular.

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
تقى , pious man.		اتقيا	غنى , rich man.		اغنيا
زكى , virtuous man.		ازكيا	قوى , strong man.		اقويا
سخى , liberal man.		اسخيا	نبي , prophet.		انبيا
شقى , miserable man.		اشقيا	ولى , saint.		اوليا
صفى , sincere man.		اصفيا			

**Rule V.**—Quadriliteral words, whose third letter is **ى**, form their plurals by dropping **ى**, suffixing an **ا** *alif* and marking the first letter with **ـ** *pesh*.

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
امير , nobleman.		أمرأ	رقيب , guardian.		رُقبا
امين , secretary.		أمنأ	سفير , broker.		سُفرا
اديب , learned.		أدبأ	صفه , fool.		سُفها
بصير , intelligent.		نصرأ	شريف , nobleman.		سُفرا
خليف , successor.		خلفأ	عظيم , grandee.		عُظما
رفيق , companion.		رفقأ	غريب , stranger.		عُربا

Sing.	Meaning	Plural.	Sing.	Meaning.	Plural.
بليغ	eloquent.	بُلَغَا	فقيه	lawyer.	فُقَهَا
جليس	comrade.	جُلُسا	قديم	ancient.	قُدَمَا
حكيم	doctor.	حُكَمَا	نديم	courtier.	نُدَمَا
صديق	true man.	صُدُقَا	نقيب	a leader.	نُقَبَا
فصيح	eloquent.	فُصَحَا	وزير	minister.	وُزَرَا
فقير	poor man.	فُقَرَا	وكيل	deputy.	وُكَلَا

**Rule VI.**—Some Quadriliteral words form their plurals by inserting an *alif* between the second and the third letter.

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
بربط	lute.	بِرَابُط	موقف	station.	مَوَاقِف
بدر	sea-port.	بِنَادِر	موقع	accident.	مَوَاقِع
دفتر	book.	دِفَاتِر	مزرع	farm.	مِزَارِع
دعوى	claim.	دَعَاوِي	مبغذ	passage.	مِثَافِذ
سبيل	way.	سِبَايِل	معدن	mine.	مِعَادِن
ضمير	mind.	ضُمَايِر	مشعل	torch.	مِشَاعِل
طريق	path.	طِرَايِق	مروم	plaster.	مِرَاهِم
عجيب	strange.	عِجَاب	مذهب	religion.	مِذَاهِب
عسكر	army.	عِساكِر	جواهر	jewel.	جَوَاهِر
عناصر	element.	عِصَاصِر	خندق	ditch.	خِذَاق
عريب	strange.	عِرَايِب	مدح	praise.	مِدَايِح
فتوى	decree.	فِتَاوِي	مجلس	assembly.	مِجَالِس
قبيح	base.	قُبَايِح	موكب	army.	مَوَاكِب
كوكب	star.	كَوَاكِب	موضع	place.	مَوَاضِع
محرم	unlawful.	مِصَارِم	منظر	aspect.	مِذَاظِر
معتل	assembly.	مِعَاظِل	منصب	office.	مِذَاصِب
معبد	temple.	مِعَابِد	مدنل	stage.	مِذَازِل
			مببر	pulpit.	مِذَابِر

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
مقصد	object.	مقاصد	مسجد	mosque.	مساجد
مطلع	cast.	مطالع	مذبح	altar.	مذابح
مطلب	demand.	مطالب	مدخل	entrance.	مدخل
مطبخ	kitchen.	مطابخ	مخرج	expense.	مصارف
مصدر	source.	مصادر	معنى	meaning.	معانى
مصنف	book.	مصنفات	نسيم	breeze.	نسائم
مشرق	reservoir.	مشارب	نفيس	precious.	نفائس
مسكن	abode.	مساكن			

**Rule. VII.**—Some Quadriliteral words, whose second letter is *alif* form their plurals by inserting the letter و between the first two letters.

Sing.	Meaning.	Plural	Sing.	Meaning.	Plural.
باطن	interior.	بواطن	رابط	connection.	روابط
تابع	follower.	توابع	راحد	caravan.	رواحل
جامع	mosque.	جوامع	ساحل	shore.	سواحل
جانب	side.	جوانب	كاغذ	paper.	كواغذ
حاصل	profit.	حواصل	مانع	obstacle.	موانع
خاطر	mind.	خواطر	نادر	curiosity.	فوائد
خاتم	ring.	خواتم			

**Rule. VIII.**—Some Quadriliteral words, whose second letter is *alif* form their plurals by transposing the second and third letters, marking the first letter with و "*push*" and the second letter with ـ "*tashdid*."

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
جاهل	fool.	جَہال	حاجب	porter.	حُجَّاب
حاكم	governor.	حُكَّام	خادم	servant.	خُدَّام
حاضر	present.	حُفَّار	زاهد	hermit.	زُہَّاد

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
ساكن , inhabitant.	مساكن	مساكن	كاتب , writer.	مكتاب	مكتاب
طالب , beggar.	طالب	طالب	كافر , infidel.	كفار	كفار
عاشق , lover.	عشاق	عشاق	عامل , officer.	عمال	عمال
عابد , worshipper.	عباد	عباد	مالك , owner.	ملأى	ملأى

**Rule IX.**—Some Quadriliteral words, whose second letter is *ā*, form their plurals by removing the *ā* *alif* to the end, and marking the first letter with *u*.

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
شاعر , poet.	شعرا	شعرا	عالم , learned man	علماء	علماء
صالح , pious man.	صلحا	صلحا	فاضل , excellent.	فضلا	فضلا
عاقل , wise man.	عقلا	عقلا			

**Rule X.**—Some Quadriliteral words, whose third letter is *ā* *alif*, form their plurals by removing that *ā* to the beginning and adding the letter *u* at the end.

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
جواب , answer.	اجوبة	اجوبة	شراب , wine.	اشربة	اشربة
جهاز , ship.	اجهزة	اجهزة	طعام , food.	اطعمه	اطعمه
دماغ , brain.	ادمع	ادمع	قماش , cloth.	اقمشه	اقمشه
زمام , bridle.	ازمم	ازمم	لسان , tongue.	اللسم	اللسم
زمان , time.	ارمم	ارمم	مكان , place.	امكنه	امكنه
سؤال , question.	اسوله	اسوله	مذاع , property.	امتعه	امتعه
سلاح , weapon.	اسلحه	اسلحه	نكاح , marriage.	اندكحه	اندكحه

**Rule XI.**—Some Quadriliteral words ending in *u* or *ū*, form their plurals by dropping the last letter.

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
تَعَفُّفٌ	, present.	تُعَفُّفٌ	صُورَةٌ	, form.	صُورٌ
حُكْمٌ	, skill.	حُكَمٌ	فُرْصَةٌ	, opportunity.	فُرُصٌ
حِيلَةٌ	, fraud.	حِيَلٌ	قِيَمَةٌ	, price.	قِيَمٌ
خُطْبَةٌ	, sermon.	خُطَبٌ	قَرْيَةٌ	, village.	قَرَى
خَيْمَةٌ	, tent.	خِيَمٌ	نُقْطَةٌ	, dot.	نُقَطٌ
دَوْلَةٌ	, state.	دُولٌ	نُكْتَةٌ	, witty point.	نُكْتٌ
سِيَرَةٌ	, quality.	سِيرٌ	نُوبَةٌ	, turn.	نُوبٌ

**Rule XII.**—Adjectives of the comparative degree form their plurals by inserting an *alif* between the second and the third letter.

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
أَكْبَرٌ	, greater.	أَكْبَرٌ	أَعْلَى	, higher.	أَعْلَى
أَفْضَلٌ	, more excellent.	أَفْضَلٌ	أَقْرَبٌ	, nearer.	أَقْرَبٌ
أَصْغَرٌ	, smaller.	أَصْغَرٌ	أَكْرَمٌ	, more charitable.	أَكْرَمٌ
أَعْظَمٌ	, greater.	أَعْظَمٌ			

**Rule XIII.**—Substantives of five letters, whose fourth letter is any one of the long vowels *و*, *و*, or *ي*, form their plurals by inserting an *alif* between the second and the third letter, and changing the fourth letter into *ي*. If the fourth letter be *ي* itself, no change takes place.

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
أَبْرِيْقٌ	, jug.	أَبْرِيْقٌ	تَدْبِيرٌ	, contrivance.	تَدَابِيرٌ
أَسْتَاذٌ	, teacher.	أَسَاتِيذٌ	نُصْرِيْرٌ	, picture.	نُصَاوِيْرٌ
أَقْلِيْمٌ	, country.	أَقَالِيْمٌ	دُرُوْشٌ	, dervish.	دُرَاوِيْشٌ
بُرْهَانٌ	, proof.	بُرَاهِيْنٌ	دِهْقَانٌ	, peasant.	دِهَاقِيْنٌ
بُذْرُقٌ	, musket.	بُذَارِيْقٌ	سُلْطَانٌ	, emperor.	سُلَاطِيْنٌ

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
شیطان ,	devil.	شیاطین	مسکین ,	poor man.	مساکین
صندوق ,	box.	صنادیق	مضمون ,	meaning.	مضامین
فردوس ,	a garden.	فرادیس	مفتاح ,	key.	مفاتیح
فرمان ,	order.	فرامین	مقدار ,	quantity.	مقادیر
قدیل ,	lamp.	قنادیل	مفراض ,	scissors.	مقاریض
تقدیر ,	fate.	تقادیر	مکتوب ,	a letter.	مکاتیب
تکلیف ,	trouble.	تکالیف	مذکار ,	a beak.	مذاقیر
تلمیذ ,	disciple.	تلامیذ	میدان ,	field.	میادین
مخلوق ,	creature.	مخالفین			

**Rule XIV.**—Some Substantives of five letters, whose second letter is *alif*, form their plurals by inserting و between the first two letters and changing the fourth letter into ی .

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
تاریخ ,	history.	تواریخ	خانم ,	lady.	خواندین
تابوت ,	coffin.	توابیت	خاقان ,	emperor.	خواقین
جاسوس ,	spy.	جواسیس	قانون ,	rule.	قوانین
جاموس ,	buffalo.	جوامیس			

**Rule XV.**—Substantives or Adjectives of five letters, whose last letter is ت or ة , form their plurals by omitting the final ت or ة and inserting an *alif* between the second and third letter.

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
بهیمه ,	beast.	بهایم	ذخیره ,	store.	ذخایر
جزیره ,	island.	جزایر	سفینه ,	ship.	سفاین
حقیقت ,	truth.	حقایق	شریطه ,	condition.	شرایط
خزینہ ,	treasure.	خزاین	طبیعت ,	nature.	طبیایع
دقیقه ,	minute.	دقایق	عدیمت ,	booty.	غنایم
ذممه ,	misdeed.	ذمایم	فريضه ,	duty.	فرائض

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
قبيلة	, family.	قبائل	مرحلة	, stage.	مراحل
لطيفه	, jest.	لطائف	مرتبة	, dignity.	مراتب
مقبرة	, grave-yard.	مقابر	مدرسة	, school.	مدارس
مدفعت	, profit.	منافع	نصيحة	, advice.	نصائح
مصلحة	, advice.	مصالح	نتيجة	, result.	نتائج

**Rule XVI.**—Some Substantives of five letters, whose second letter is *l* *alif* and last letter *h*, form their plurals by omitting the final *h* and inserting the letter *w* between the first two letters.

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
جرحه	, limb.	جوراح	فائدة	, profit.	فوايد
حادثة	, accident.	حوادث	فاكهة	, fruit.	فواكه
دائرة	, circle.	دوائر	قاعدة	, rule.	قواعد
طائفة	, tribe.	طوائف	قافلة	, caravan.	قوافل
عارضة	, accident.	عوارض	قاحلة	, vicinity.	قواحي
عاطفه	, favour.	عواطف	نهي	, prohibition.	نواهي

*N.B.*—Besides these, there are several other modes of forming Arabic plurals; but there are so many irregularities and exceptions, that it is impossible to reduce them to any general rule. In some cases we cannot determine what kind of Arabic plural any individual word may form, consequently we must be guided entirely by usage.

### Broken or Irregular Plurals جمع التذكير

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
آفة	, calamity.	آفات	أول	, beginning.	أوائل
آلة	, machine.	آلات	آخر	, end.	أواخر
آية	, verse.	آيات	حديث	, tradition.	احاديث
إخ	, brother.	إخوان	حاجة	, need.	حوايج
إنسان	, man.	أناس	حاجي	, pilgrim.	حجاج
إمام	, priest.	إمامه	حبيب	, friend.	أحباب

Sing.	Meaning.	Plural.	Sing.	Meaning.	Plural.
حصه	, share.	حصص	ضدّ	, opponent.	اضداد
حبّ	, particle.	حبّوب	طبيب	, physician.	اطبا
حدّ	, limit.	حدود	ظنّ	, opinion.	ظنون
حقّ	, right.	حقّوق	عمّ	, paternal uncle.	اهمام
خصات	, habit.	خصايل	عدو	, enemy.	اعدا
خلق	, people.	خلائق	عضو	, limb.	اعضا
خان	, lord.	خوانين	عادت	, habit.	عادات
دينار	, dinar.	دنانير	غازي	, warrior.	فُرات
ديوان	, court.	دواوين	غمّ	, grief,	غموم
دُرّ	, pearl.	دُرر	فُصّة	, anger.	فُصص
دُمَل	, boil.	دُماعيل	فيلسوف	, philosopher.	فلاسف
دار	, house.	ديار	فَنّ	, science.	فُنون
دوا	, medicine.	ادويه	قصّة	, fable.	قصص
دعا	, prayer.	ادعية	قيصر	, emperor.	قياصرة
رعيّت	, subject.	رعايا	قضيّه	, dispute.	قضايا
ربّ	, master.	ارباب	قاضى	, judge.	قُضاة
رئيس	, chief.	روساى	كتاب	, book.	كُتُب
ساقى	, cup-bearer.	سُقّات	لؤلؤ	, pearl.	لالئى
سَرّ	, secret.	امرار	مذت	, obligation.	مذنن
سنّ	, tooth.	اسنان	وصيّت	, will.	وصايا
ساعت	, hour.	ساعات	ولايت	, country.	ولايا
سيد	, lord.	سادات	همّ	, care.	هموم
شرّ	, wicked thing.	شرور	يتيم	, orphan.	ايتام or يتامى
شَيْخ	, holy man.	مُشايخ			
صفّ	, rank.	صفوف			
صحرا	, desert.	صحارى	يوم	, day.	ايام



## CHAPTER XXIV.

المقارن المضاد = Antonyms

Words having opposite meanings.

Words.	Meanings.	Contrary Terms	Meanings.
ابتدا	beginning.	انتهای	end.
اسفل	lower.	اعلیٰ	upper.
اقرار	confession.	انکار	denial.
اندک	a little.	بسیار	much.
اوج	summit.	قعر	bottom.
آسان	easy.	دشوار	difficult.
آشنا	friend.	بیگانه	stranger.
آشکار	public.	نہان	private.
ارزان	cheap.	گران	dear.
اقبال	prosperity.	ادبار	adversity.
امین	honest.	خاین	dishonest.
اول	first.	آخر	last.
آباد	populous.	ویران	depopulated.
آفرین	blessing.	نفرین	curse.
امیدوار	hopeful.	ناامید	hopeless.
ایمان	belief.	کفر	unbelief.
بونا	young.	پزیر	old.
بقا	permanency.	فدا	frailty.
بلی	yes.	نہ	not.
برخی	a little.	خیلی	much.
بزرگ	great.	کوچک	small.

Words.	Meanings.	Contrary Terms.	Meanings.
بالا	above	فقط	below.
بدر	sea.	بر	land.
باطن	interior.	ظاهر	exterior.
بلند	sublime, high.	پست	humble, low.
بوتو	superior.	کمتر	inferior.
برهنه	naked.	پوشیده	covered.
بیش	much.	کم	little.
بیدا	seeing.	فنا پیدا	blind.
بیدار	awake.	خفته	asleep.
بام	morning.	شام	evening.
بینوا	poor.	مالدار	rich.
بیگناه	innocent.	گناهگار	sinful.
بهره مند	fortunate.	بی بهره	unfortunate.
پر	full.	تهی - خالی	empty.
پاک	pure.	ناپاک - پلید	impure.
پیدا	manifest.	پنهان	concealed.
پیر	old.	جوان	young.
پیش	before.	پس	behind.
تندرست	healthy.	فانولین	weak.
تازه	fresh.	پوسیده	withered.
تنگی	poverty.	فراخی	prosperity.
توانگر	rich.	مفلس	poor.
تکبر	pride.	تواضع	humility.
تهنیت	congratulation.	تعزیت	condolence.
تیز	sharp.	کند	blunt.
تواب	reward.	عقاب	punishment.
جمع	plural.	واحد	singular.
جوان	young.	پیر	old.

Words.	Meanings.	Contrary Terms.	Meanings.
جنت	paradise.	جهنم	hell.
جنگ	war.	صلح	peace.
جبلی	natural.	عارضی	accidental.
چالاک	active.	مست	lazy.
حقشناس	grateful.	ناسپاس	ungrateful.
حقیقت	truth.	باطل	falsehood.
حلال	lawful.	حرام	unlawful.
حیات	existence.	وفات	death.
حاضر	present.	غیب	absent.
حق	truth.	باطل	falsehood.
خیرخواه	well-wisher.	بداندیش	malevolent.
خطا	sin.	صواب	righteousness.
خاص	proper.	عام	common.
خاکسار	humble.	گورنکش	proud.
خیر	good.	شر	bad, evil.
خشک	dry.	تر	wet.
خورد	young.	بزرگ	old.
خسبیس	worthless.	نفیس	precious.
خام	raw.	رسیده	} ripe.
		پخته	
دراز	long.	کوتاه	short.
دوزخ	hell.	بهشت	heaven.
دانا	learned.	نادان	ignorant.
دخل	receipt.	خرج	disbursement.
دخول	income.	خروج	expense.
داد	justice.	بدهاد	injustice.
دور	far.	نزدیک	near.

Words.	Meanings.	Contrary Terms.	Meanings.
دوست	friend.	دشمن	enemy.
دیاات	honesty.	خیاات	dishonesty.
دانی	natural.	عارضی	accidental.
روشن	bright.	تاریک	dark.
راحت	happiness.	رنج	affliction.
راست	right.	چپ	left.
راستی	truth.	کذب	falsehood.
زیردست	superior.	دروغ	inferior.
زیبا	beautiful.	زبردست	ugly.
زنده	alive.	رشت	dead.
زود	quick, sooner.	مرد	slow, later.
سائل	questioner.	دیر	answerer.
سرفراز	eminent.	محبیب	humble.
سخی	liberal.	خاکسار	parsimonious.
سختی	severity.	بخیل	mildness.
سود	gain.	نرمی	loss.
سوار	horseman.	زیان	footman.
سهل	easy.	پداده	difficult.
صهر	morning.	مشکل	evening.
سبک	light.	مسا	heavy.
سوا	prosperity.	گوان	adversity.
شادمان	delightful.	ضرا	sorrowful.
شیرین	sweet.	عملین	bitter.
شجاعت	courage.	تلخ	cowardice.
شب	night.	جبنیت	day.
شریف	high.	روز	low.
شیردل	brave.	وضع	coward.
		بزدل	

Words.	Meanings.	Contrary Terms.	Meanings.
مصدوری	patience.	تعجیل	haste.
صبح	morning.	شام	evening.
صدق	truth.	کذب	lie.
ضعیف	weak.	قوي	strong.
طلوع	rising.	غروب	setting.
طرب	joy.	غم	sorrow
طامع	avaricious.	قانع	contented.
طول	length.	عرض	breadth.
سودمند	profitable.	خطرناک	dangerous
ظالم	oppressive.	عادل	just.
ظفر	victory.	شکست	defeat.
عزیز	dear.	خوار	wretched.
عالم	learned.	جاهل	ignorant.
عیب	defect.	ہنر	merit.
عابد	pious.	عاصی	sinful.
عاقل	wise.	غافل	ignorant.
عنا	adversity.	غنا	prosperity
عزت	honour.	ذلت	insult.
عالی	high.	حدوث	low.
غازی	brave.	بزدل	coward.
فنی	rich.	فدیر	poor.
فتح	victory.	شکست	defeat.
فلاح	prosperity.	شامت	adversity.
فراز	above.	نشیب	below.
فرہ	fat.	لاغر	lean.
قریب	near.	بعید	far.
قوي	strong.	ضعیف	weak.

Words.	Meanings.	Contrary Terms.	Meanings.
قذاعت	contentment.	طمع	avarice.
قوت	strength.	ضعف	weakness.
كبير	great.	صغير	small.
کوچک	small.	کلی	great.
کثرت	many.	وحدت	single.
کو	small.	م	great.
گرم	hot.	سرد	cold.
لیل	night.	نهار	day.
ممکن	possible.	محال	impossible.
موجود	existing.	معدوم	non-existent.
مُندین	honest.	خابن	dishonest.
مُعبِل	fortunate.	مُدبِر	unfortunate.
مُسْتَحْسِن	laudable.	مُسْتَفْهِم	contemptible.
مُظْفَر } منصور }	victorious.	مغلوب	vanquished.
موافق	agreeable.	مخالف	contrary.
معروف	known.	مجهول	unknown.
مهمان	guest.	میزبان	host.
مدح	praise.	مذموم	censure.
مذکر	male.	مؤنث	female.
نو	new.	کهن	old.
نامراد	disappointed.	کامگار	successful.
نیک	good.	بد	bad.
نثر	prose.	نظم	poetry
نرم	smooth.	کدرخت	rough.
نعم	yes.	لا	no.
نور	light.	ظلمت	darkness.

Words.	Meanings.	Contrary Terms.	Meanings.
نیک محض	good-natured.	بد خو	ill-tempered.
نیک خلق	good-natured.	بد خلق	ill-tempered.
نادان	foolish.	عاجل	wise.
نیکبخت	fortunate.	بد بخت	unfortunate.
نفع	profit.	نقصان or ضرر	loss.
نهان	private.	آشکار	public.
نیکی	virtue.	بدی	vice.
وجود	existence.	عدم	non-existence.
وفا	fidelity.	دغا	treachery.
وفادار	faithful.	بی وفا - دغا باز	faithless.
وصل	union.	پرتان	separation.
هستی	existence.	نیستی	non-existence.
یکسان	similar.	مختلف	dissimilar.
برین	right.	یسار	left.
یمن	prosperity.	شامت	adversity.

## SYNONYMS = مرادف

Words having the same meaning.

الفاظ هم معنی

### Military Terms.

Admiral, امیر البحر	Armour, جوشن, زره
Ambassador, سفیر, ایلهچی	Arsenal, توپخانه, سلاح خانه
Ammunition, اسباب جنگ	Artillery, توپخانه, آتشخانه
آلات رزم, اسلحه	Ball, قرة, گلوله

Banner, لوا, رايت, علم	Foot-soldier, پياده
Barrack, سپاهي خانه, لشکرگاه	General, سردار, سپه سالار
Battalion, فوج, پلٹن	Infantry, اراجيل, پيادگان
Battery, تعبیه توپ, مورچه	Magazine, سلاح خانه
Bullet, گلوله, فندق	March, رحلت, کوچ
Camp, اردو, لشکرگاه	Musketeer, بندوقچی, ننگچی
Campaign, صحرا, ميدان	Peace, آشتی, صلح
Cannon, مدفع, توپ	Quarter, پناه, امان
Castle, حصن, قلعہ, حصار	Recruit, تازه عسکری
Cavalier, فارس, قورکسوار	سپاهي نو
Cavalry, قشون سواره, خيل	Siege, قلعہ بندی, محاصره
Colonel, سرخيل, سالار	Soldier, سپاهي, سرباز
Commander-in-Chief, سردار, سپه سالار	لشکری, عسکری
Dagger, دشمه, خنجر	Treaty, قول و قرار و عهدنامه

### Arts and Sciences = علوم و فنون

Alchemy, الكيمياء	Geometry, علم مساحت
Algebra, الجبر	Grammar, صرف و نحو
Anatomy, علم تشريح	History, روايت, تواريخ
Architecture, معماري	Logic, علم منطق
Arithmetic, علم حساب	Mathematics, علم رياضي
Astrology, تدعيم, علم نجوم	Mechanics, علم مہینيق
Astronomy, علم کفیت	Philosophy, علم حکمت
Botany, علم نبات	Philology, علم لغات
Chemistry, کیمیا	Physiognomy, علم قواست
Geology, علم طبقات زمین	Phonography, علم صوت
Geography, تخطيط بلاد, علم جغرافيه	Zoology, علم حيوانات



Words.	Meanings.	Contrary Terms.	Meanings.
نیک مصطر	good-natured.	بد خو	ill-tempered.
نیک خلاق	good-natured.	بد خلاق	ill-tempered.
نادان	foolish.	عاقل	wise.
نیکبخت	fortunate.	بد بخت	unfortunate.
نفع	profit.	نقصان or ضرر	loss.
نهان	private.	آشکار	public.
نیکی	virtue.	بدی	vice.
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وفا	fidelity.	دغا	treachery.
وفادار	faithful.	بدوفا - دغا بار	faithless.
وصل	union.	پهتران	separation.
هستی	existence.	نیستی	non-existence.
یکسان	similar.	مختلف	dissimilar.
یمن	right.	یسار	left.
یمن	prosperity.	شامت	adversity.

## SYNONYMS = مرادف

Words having the same meaning.

الفاظ هم معنی

### Military Terms.

Admiral, امیر البحر	Armour, جوشن, رزرة
Ambassador, سفیر, ایلهچی	Arsenal, توپخانه, سلاح خانه
Ammunition, اسباب جنگ	Artillery, توپخانه
آلات رزم, اسلحه	Ball, قرة, گلوله

Banner, لوا، رایت، علم	Foot-soldier, پیک، پیاده
Barrack, سپاهی خانہ، لشکرگاہ	General, سردار، سپہ سالار
Battalion, فوج، پلٹن	Infantry, پیدادگان
Battery, تعبیه توپ، مورچہ	Magazine, سلاح خانہ
Bullet, گلولہ، فندوق	March, رحلت، کوچ
Camp, اردو، لشکرگاہ	Musketeer, بندو قچی، تفنگچی
Campaign, صحرای میدان	Peace, آشتی، صلح
Cannon, مدفع، توپ	Quarter, پناہ، امان
Castle, حصن، حصار، قلعہ	Recruit, قازہ عسکری
Cavalier, فارس، ترکسوار	سپاہی نو
Cavalry, قشون سوارہ، خیل	Siege, قلعہ بندی، محاصره
Colonel, سرخیل، سالار	Soldier, سپاہی، سرباز، لشکری، عسکری
Commander-in-Chief, سردار، سپہ سالار	Treaty, قول و قرار و عہد نامہ
Dagger, دشنہ، خنجر	

### Arts and Sciences = علوم و فنون

Alchemy, الکیمیا	Geometry, علم مساحت
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Architecture, معماری	Logic, علم منطق
Arithmetic, علم حساب	Mathematics, علم ریاضی
Astrology, نجوم، علم نجوم	Mechanics, علم مہدق
Astronomy, علم کیمیت	Philosophy, علم حکمت
Botany, علم نبات	Philology, علم لغات
Chemistry, کیمیا	Physiognomy, علم فراست
Geology, علم طبقات زمین	Phonography, علم صوت
Geography, تخطيط بلاد، علم جغرافیه	Zoology, علم حیوانات

- VI. Decline **خانم** - **دانا** - **گل** - **بابل** - **گل** (90)
- VII. How do the Persians express *thee* and *thine*, *who* and *which*, *whosoever* and *whatsoever* ? (124, 126)
- VIII. Give an example of a noun in the plural, taking a verb in the singular. (214—III.)
- IX. Mention the Mood and Tense from which all other Tenses are formed. (Ans.—Imperative Mood and Past Tense.)
- X. What do you mean by *Izafat* ? When is it used? (80)

1869.

- I. Conjugate **گاشتن** in the following forms :—  
 First person singular of the Past Tense. (151)  
 Third person plural of the Aorist. (154)  
 Second person singular of the Future Tense. (153)  
 Present Participle. (173)
- II. How is the accusative case of the following nouns formed? **رو** — **پا** — **گلزار** — **ماهی** — **شاهی** (78)
- III. When is **ب** prefixed to such words, as **زن** — **گو** — **گیر**?  
 Is it to be accented according to the same vowels? (228 Note.)
- IV. What is the difference between **موصوف** and **مفت** ?  
 Explain fully. (92, 98)
- V. How is the Passive Voice formed in Persian? (138)
- VI. Correct the following Persian sentence :—  
**من دیروز گل سبزرنگ در باغ دیدم که گاهی ندیده بود**  
 (Ans.) **دیروز من در باغ گل سبزرنگ دیدم که هرگز ندیده بودم**
- VII. Give the plural forms of **کشتن** — **نوشتن** — **چوب** — **چشم**  
**کارخانه** — **میوه** — **چشم**. (61)
- VIII. How is the Superlative Degree formed in Persian and Arabic ? (100, 101)

1870.

- I. How many letters are there in Persian ? Which of them are Arabic ? (3, 12) [لبالب (222)]
- II. What is the meaning of the alif in the words سرآمد —
- III. Give the Aorist of the following verbs : — گسلیدن —  
خستن and جستن — جستن — استادن — داشتن  
(188, 154)
- IV. What is the difference between the forms of the imperative of these verbs — رستن — رستن (188)
- V. Correct the following sentence : —  
افواج پادشاهان باهم دیگر جنگهای سخت کرده است  
اکنون مصالحت می کردند  
(Ans.) افواج پادشاهان باهم دیگر جنگهای سخت کرده اند  
اکنون مصالحت می کنند
- VI. How do the Persians express 'me,' 'my,' 'which,' and "what" ? (125, 126)

1871.

- I. What does دربان mean in زبان ? Give other examples of a similar nature. (187)
- II. How many forms of ماضی are there in the Persian language ? Give their examples. (157-168)
- III. What is the difference between the prefixes م and ن when they are used with verbs ? Give meanings of the prefixes بی and نا (145 and 104)
- IV. What parts of speech are فاعل, عاقل (Ans.) (صفت)
- V. What sense has the affix ی when it is used with nouns and verbs ? (229)
- VI. How many kinds of *Izafat* are there in Persian ? Give the rules and illustrate them by examples. (82 to 89)

## 246 MATRICULATION EXAMINATION QUESTIONS.

- VII. Give examples of حامل مصدر, اسم هالیه (173, 184)  
 VIII. State the terminations of abstract nouns in Persian, together with examples. (46)  
 IX. How many حروف زاید are there in Persian? Name them. (201)  
 X. Give synonyms of قرار and احسان.

### 1872.

- I. From what language are most of the terms of Persian Grammar taken? Ans. (Arabic.)  
 II. (a) How many parts of speech are there in Persian according to the Oriental system? (41)  
 (b) Under what heads will the various Parts of Speech of European Grammar fall according to the Oriental system? (41)  
 III. (a) Give examples of امر مداعی, امر حاضر (175, 176)  
 (b) What is the meaning of the میم نهی? (177)  
 IV. Give examples of the different kinds of الف (222)  
 V. Write Infinitives of the following Imperatives: (183)  
 افت - هل - روب - گسل - افراز - آشوب - سنب - نویس - گرد  
 VI. Put the following words in the singular number: (61)  
 میوجات - نوشتجات - کارخانجات  
 VII. In what manner are the masculine and feminine expressed in Persian with reference to animals? (54)

### 1873.

- I. Describe the marks called حرکات ثلاثه. (15)  
 II. Give the diminutive of دختر - مرد. (48)  
 III. Give the technical and literal meanings of the words غائب and متکلم, مخاطب (113)  
 IV. Translate the following distich; point out the Izafats and mention their names:—  
 الهی فدیجۀ امید بکشتا (86) گل از روضۀ جاوید بنما (85)

- V. Give the second person singular of the Imperative of the verbs:— کاشتن — رستن — خاستن — ریستن — انباشتن  
فریفتن — هشتن — سودن — جنگیدن — سدجیدن (183)
- VI. Give the ماضی متشکی of رفتن, the مضارع زمان of گوشتن, and the ماضی مطلق of نوشتن, all in the third person singular only. (166, 168, 154)

1874.

- I. Give the Arabic plurals of:— کباب — سطر — علم — قطره — امر — مقدار — خاقان — طبیب
- II. How is the Imperative formed in Persian? State the changes it undergoes, and give examples. (183)
- III. Give words which will contain the following affixes, with their meanings:— (49, 105, 106, 187)  
سار — زار — لاخ — نای — گین — گر — آنه
- IV. Analyse these words, give their Etymology and meanings:—  
معلوم — مقابل — مدغم — مشتق — مشتق — مفتاح  
(Chap. XX.) تندر — پاکباز — شمشیر — استعمال
- V. Mark out the Arabic words in the following passage:—  
از قاجری که مال وافر داشت زر بسیار بظلم  
و تعدی گرفته بیدچاره را بکشت و امرای معتبر را  
نیز که باوی بودند بقتل رسانیده در آن ولایت دم  
از استقلال زد

1875.

- I. (a) What are pronominal affixes? How are they used with nouns and verbs? Give examples. (117-120)  
(b) Give the full pronouns for the pronominal affixes in the following words:— بردمش — دادمت — گفتیم — (120)
- II. (a) State shortly the various modes of forming the plural number in Persian, exemplifying each. (61)

- (b) Give the plurals of پای — نوشته — دفتر — بیضا — حکیم — فضیلت.
- III. (a) How are the passive verbs formed in Persian?  
(b) Conjugate the perfect tense, passive voice. (138)
- IV. Give the rules of the Relative Pronouns. (122, 123)
- V. Give imperatives of the following verbs: — انگیزختن —  
(188) . سوختن — نگاشتن — نور دیدن — کردن
- VI. Give adjectives from عزت — سعادت — عقل — برکت
- VII. Give the Etymology of دربان — مسکنگبین — دوربین —  
معاملت — مفتاح — منزل (Chap. XX).
- VIII. Explain fully: —  
دعوت حفر اِجابت گفتن — تلخ و شیرین ایام چشیدن

## 1876.

- I. (a) Write down the Aorist forms of the following infinitives with their meanings: — گسیختن —  
رستن — رستن — زدودن — هشتن — سفین — آغشتن —  
(188, 154).
- (b) Conjugate پیدوستن in the second person.
- II. Derive the following with their meanings: — مدافعت — ازدواج — اصطبار — منصب — تلپیس — مسمد
- III. (a) What does ی denote in شبی — کردنی —  
(229) ؟ زودی — فرمانروای روم — هندوستانی
- IV. Give the plurals of the following and account for the difference in the plural terminations of the first three words, though each of them ends in ة: (61)  
— عاشق — سلطان — نفس — پادشاه — مورچه — گوه —  
رعیت — طفل
- V. What do you understand by the following: — فعل ناقص —  
؟ فعل مجهول — مخاطب — ضمیر — حرکات ثلاثیه — مرفوع — تانیث

- VI. Name the pronominal affixes. How are they used ? What change do they undergo when they are joined to ؟ ? (119)
- VII. How is the genitive case formed ? Give examples. (80)
- VIII. What terminations are used to denote "fulness," "resemblance," and "place" ? (105, 49)

1877.

- I. Give the following forms of the verbs گاستن and فروختن Present participle. Future tense, second person. Perfect tense, passive, second person.
- II. Write down the infinitives of the following Aorists with their meanings : — آید — هلد — سبد — رهد — — افرزد — گريد — سايد — رويد. (188)
- III. How is the صفت placed in a sentence with respect to its موصوف ؟ (93)
- IV. How are the comparative and superlative formed of Persian and Arabic adjectives ? (98, 100, 101)
- V. Derive or analyse the following words : — اقارب — فرمان روا — مخلوق — متوجه — ستمکش — تولد دیوانه وار — سرباز — اتفاق — تحقیق (Chap. XX.)
- VI. Form words from the roots قبل and لز on the following measures : — افعال — فاعل — استفعال (Chapter XVII).
- VII. What do you understand by إضافت ؟ When is it used ? Give technical terms for the words connected by it. Notice the changes it undergoes in some cases. (80)
- VIII. What is meant by : — باى قسمیه — الف دعا — الف ندا — — یای لیاقت ؟ امر — فعل لازمی — ضمیر — یای لیاقت (222, 228, 229, 111, 135, 174)



1878.

- I. (a) Give the Aorist 3rd person plural of گسیختن, 2nd person singular imperative of خفتن and دوختن (to milk.) (154, 183)
- (b) Give the past potential and habitual past 1st person plural of افگندن—خوردن and بریدن and 2nd person singular pluperfect tense of آزمودن and افشردن (167, 160, 162)
- II. (a) Give English equivalents of the following grammatical terms.—(207, 200 Note, 215)  
مقدّر — محدوفی — مستثنیٰ — مسند الیه — مبتدا
- (b) What do you understand by ضمیر منفصل و ضمیر متصل? Give examples. (111, 127)
- III. Give the singulars of اسرار—قواعد—حکما—اولیا— the plurals of زکی—حبیب—نور—عالم—شریف the dual forms of سنه—یوم—خده—زلف (66)
- IV. (a) How are the comparative and superlative degrees of adjectives formed in Persian? (98, 100)
- (b) Give the superlative of منیر—کامل—شریف and عالم (101)
- V. Show the difference between فعل; اسم فاعل and فاعل; اسم مفعول; نهی and نفی; فعل مجهول and معروف (186, 136, 137, 145, 178)
- VI. (a) Name and explain the *alif* in the following:—(222)  
ستمگارا—سراپای—میروم—دمادم—بسا
- (b) Give examples of بای ظرفیت—بای استعانت—بای علت (223) [examples (46, III)].
- VII. How are diminutives formed in Persian? Give

1879.

- I. Give the imperative of زیستن—هشتن and the Aorist 3rd person singular of خفتن and سودن—انباشتن (183)

- II. Give **داشتن** 3rd person singular of **ماضی متشکی** ; **بردن** 2nd person plural of **ماضی استمراری** ; **فریفتن** 1st person plural of **امکانی** 1st person plural of **سوختن** (163, 159, 167, 162)
- III. Give the etymology and meaning of the following words:— **سبکتگین** — **دشنام** — **شپوره**. — **دروگر** — **ماهتاب** — **مرفابی** and **دشمن**. (*Vide* Chap. XX.)
- VI. Give **اسم فاعل** of the following Persian and Arabic words:— **قدرت** — **عمل** — **کرد** — **سوختن** — **رفتم** (186. Note).
- V. Write in the Persian character the grammatical names of the 'af,' 'bc,' 'te,' and 'ye,' in the following words:—
- مست کد** — **رویت** — **بخطارو** — **بستو** — **شباروز** — **دانا** **دلجوی** and **حجتی** (222, 223, 229)
- VI. Give the grammatical name for each of the following: **دوازدهم** — **امرور** — **فردا** — **توش** — **پنج** — **زیر** — **اسپ**: **اسم**
- VII. Explain **اضافت توصیفی** and **اضافت تخصیصی** (84,85)

## 1880.

- I. How many Arabic letters are there in the Persian alphabet? What particular letters do not occur in Arabic? (11, 12)
- II. Explain (a) **مکتوبی** , **مسروری** and **ملفوظی** (27)  
(b) How many and what letters are called **شمسی** and **قمری** and what are their characteristics? (32,33)
- III. Explain **فعل ناقص** — **فعل لازمی** — **فعل معروف** — **فعل مجهول** . Give examples. (184, 135, 136, 137, 141)

- IV. Give the Persian equivalents of:—Aorist, imperfect tense, pronoun, preposition and interjection.
- V. Give English equivalents of the following:—حالت جری، صفت و موصوفی — تذکیر و زانیث — حاصل مصدر.
- VI. Write the Aorist of the following with meanings: سُفتن (183, 154).  
آفشتن — جُستن — جُستن — گسیختن
- VII. What is the difference between م and ن when prefixed to verbs, and give their grammatical names. (145)

## 1881.

- I. How are ماضی متمدنی and ماضی شرطیه formed? Give ماضی متمدنی 1st person singular of شتافتن and ماضی شرطیه 2nd person plural of گسیختن. (166, 165)
- II. (a) How do you form the مضارع? (145)  
(b) Give the مضارع of the following, with their meanings: — افراشتن — رستن — کافتن — کامتن — سودن (183, 154)
- III. Give the imperatives of آختن, خستن — آعشتن. (141)
- IV. Give examples of کاف استفهام نفی — شین مصدری — یای مفعولی, یای منکلم, یای لیاقت, یای فاعل (225, 226, 229.)
- V. Explain اسم استفهام and ضمیر مشترک (125, 127.)
- VI. Give the Persian grammatical terms for POSITIVE, COMPARATIVE, and SUPERLATIVE. (97, 98, 100)

## 1882.

- I. How many forms of the ماضی are there in Persian? Give their names in Persian character, with their English equivalents, giving an example of each. (157)
- II. What is the difference between the alif used in the following words: شماروز — سراسر — تکاپو — دمام (222)

- III. By what process are حاصل بالیصدر and فاعل ترکیبی formed in Persian? Give an example of each (184, 188)
- IV. Give the 2nd person singular imperative of the following infinitives and their meanings:—(183)  
 — فریفتن — سودن — انباشتن — خواستن — ربودن  
 هشتن and گشتن — خامتن — بستن
- V. Analyse the following names, giving their English equivalents:— گزدم — خارپشت — خروگوش —  
 خرچنگ (Vide Chap. XX.) and درازگوش —

1883.

- I. Give the grammatical meanings of ایدات، نهی، مصدر، نفی (180, 210.)
- II. Give the Persian grammatical terms for:—reflexive and demonstrative pronouns, pluperfect tense, and copulative conjunction. (127, 128, 162, 196.)
- III. Give the imperative forms of رستن — باخترن — ستودن and رستن with their meanings. (183)
- IV. Give the meanings of the following پیکتن — کامتن — ادگاشتن and افسردن — رستن — مکییدن (183)
- V. Conjugate گسیختن, بوخاستن, (1) 3rd per. pl. of the Aorist; (2) 2nd per. sing. of the future tense; (3) Present participle; (1) 1st per. pl. of habitual past.
- VI. Define and illustrate شین ضمیرامافت — کاف معاجات — یای تذکیر and شین مصدر (226, 229)
- VII. Explain the meanings of the letters چ, ت, ب in the following, giving their technical names:—  
 (a) بدرخت گل رسیدم — بسبب درد بازماندم (223)  
 (b) مگر بوی از عشق مسست کد (224)  
 (c) چه بر تخت مودن چه بر روی خاک (225)

1884.

- I. Define حروف مُفْرَد and حروف مُرَكَّب (190)
- II. Give examples of اَلْف دَعَاوُ تَمْنَا (191)
- III. Give the imperatives of اَمَادَن — سَتُوْدَن — سَتَادَن — جُسْتَن and جُسْتَن — گَزِيْدَن — سَخْتَن — اَمُوْدَن with their English meanings. (183)
- IV. Give the Aorist forms and English equivalents of خَوَاسْتَن and خَاسْتَن — زَنُوْدَن — تَوُوْدَن (188, 154)
- V. What are the plural forms of the following words? Give reasons for the peculiarity of such forms :—  
كَارْخَانَه — مِيوَه — فَرْشَتَه and نَامَه (61)
- VI. Give Arabic plurals of حَكِيْم — فُوج — بَوْم — عَضْو (Vide Chap. XXIII.)  
قَوْل — فَاغْل

1885.

- I. How ~~well~~ you divide letters according to the number and position of the dots? (29, 30)
- II. What do you understand by the *servile*, the *solar*, and the *lunar* letters? Name all these letters. (32, 38)
- III. How do you form the following? Give examples:—  
(a) Substantives denoting an agent. (187)  
(b) Diminutives. (46—IV)  
(c) Abstract Nouns. (44)  
(d) Adjectives denoting possession (105)
- IV. What is اَعْلَامَت مَصْدَر? Name all the letters that precede it. (180, 181, 182) [verbs. (140)]
- V. Give the technical term for, and name the auxiliary
- VI. Mention briefly, and illustrate the different rules for the formation of imperatives. (183)
- VII. Give the meanings and derivations of دَارِ الضَرْب — حَافِظ — تَرْكِ نَازِي — ذَوِ الْفَرِيْدِيْن — دَسْتَانَه (Chap. XX.)

VIII. Point out and give technical terms for all the **حرف** in the following:—

ای که بر مرکب تازه سوارى پوشدار  
که خر خارکش مسکین در آب و گلاست

IX. Explain fully

انگشت نمایی جهان شدن - انگشت بدندان گزیدن

1886.

- I. Describe briefly the primitive vowel marks and show by examples that the meanings of words, vary according to the nature of these marks. (15)
- II. What is the force of **م** in words like منزل? How is this force expressed with regard to Persian nouns? (48, 49)
- III. What do the following suffixes denote? **سار—وار** and **فام—کار—زار**. Give examples. (49, 105)
- IV. Distinguish between **ضمیر متصل** and **ضمیر منفصل** and **اسم فاعل** and **اسم حالیه** (111, 186, 173)
- V. How do you account for the various exceptions to the general rules for forming imperatives? (183 Note)
- VI. Give with meanings the imperatives of **گسیختن** — **کافتن** — **کاستن** — **گشتن** — **سفتن** — **عدون** (183)
- VII. Analyse the following compound words; give the meanings of their component parts — **خرچدگ** — **روزنامه** — **خرگاه** — **سختن چین** — **کامران** — **دارالشفاء**
- VIII. (a) Explain clearly with examples the following kinds of: — **اضافت توصیفی** — **اضافت ظرفی** — **اضافت** of: — **اضافت مقلوبی** (85, 87, 88)
- (b) What do you understand by **فک اضافت**? (89)
- IX. Give with meanings the plurals of — **امام** — **فقیرو** — **صندوق** — **جاسوس** — **قیدصر** — **نقطه** — **روح** — **عدد** (Chap. XXIII.)
- X. What do you understand by: — **حرف ختم کلام** — **حرف زاید** — **حرف تنبیه** (192, 197, 201)

1887.

- I. Write down the rules that you would be guided by in determining the concord in number of nominative and verb. Give a short sentence to exemplify each rule. (214)
- II. Conjugate *زایدن* in the habitual past and the future perfect tense passive voice. (160, 183)
- III. Mention any impersonal and defective verbs, and state how they are used in Persian. (141, 142)
- IV. Cite a causal verb, and give the regular infinitive form corresponding to *زادن* - *سیختن* - *گشتن* - *گاستن* - *سفتن*.
- V. (a) Distinguish between *مظالم* and *مظلوم* and *مدرس* and *مدرسه*  
 (b) Trace the derivation of *مرزبان* — *دیباچه* — *فیا سوف* — *خورشید* (Vide Chap. XX.)
- VI. Decline *او* and *نام* and give the accusative dual form of *مشرق* and *والد*. (116, 66)
- VII. State the general principles which regulate the insertion of *را* as the sign of the accusative case. Under what circumstances is it omitted? (74, 75)
- VIII. How do you form present participles and verbal nouns from *گفتن* — *پرستیدن* — *فرمودن* — *سوختن* — *جستن*
- IX. Give instances of compound adjective or epithets formed by the union of two substantives. (108)
- X. What is the grammatical name of the *های* *مختلفی* in *زنانه* — *زوج* and the numerical value of the expression *خاک مصلى*? (228, 230)

1888.

- I. State the rules concerning the use of the pronouns *برکه* *خودش* or *خود* — *هرچه* giving sentences to exemplify them. (124, 127)

II. Define and illustrate.

چیم مساوات — کاف تفضیل — کاف تشبیه (225, 226)

III. Give examples :—(a) Of infinitives in شتن which form their Aorists irregularly. (183, Rule V. Exceptions) (b) Of verbs used both transitively and intransitively whose imperatives are regular. (143)

IV. (a) Put in the plural number and distinguish ملک  
ملک — ملکی — ملکی (Vide Chap. XXIII.)

(b) Mention the feminine plural of - خروس - برادر

V. The Plural of علم is علوم; cite four nouns which form their plural after this model. (Vide Chap. XXIII.)

VI. Give as many meanings as you can of each of the following words :— دار — بار — رود — بر — نا

VII. Form adjectives from انسان — شری — اندوه — عقل

VIII. Parse فغان — کاش — نرحب — لهذا — خواه — سواي  
quoting a synonym for each. (200, 196, 197)

### 1889.

I. Translate into Persian :—

They shall arrive. We will come. You might speak.  
Thou wast reading.

II. Explain the following technical terms :— معذوف —

حالت ندا — فعل ناقص — ضمیر متصل — موصوف

جمله معترضه (92, 215, 221, 79, 141, 117)

III. Give with meanings :— [Vide Chap. XXIII.]

(a) The singulars of اطراف — علما — معاری — غربا — نقود

(b) The plurals of منزل — قیصر — کسری

(c) The derivations of حکایت — مطبوع — مفید

(d) The synonyms of رفیق — فتح — لازم — دشمن

(e) The contrary terms of عدا — انا — بقا — زبردست



IV. Form words from نظر on the measures of فاعل and فاعیل.

V. Give the meanings and the imperatives of the following infinitives:— سودن — سزیدن — پیدوستن —  
(183) عربده کردن — نوردیدن — افسردن — آشفتن

### 1890.

I. Translate into Persian:—

(a) He and I were writing. (214, Rule VIII.)

(b) The man, the boy and the girl have entered the boat. (214, Rule II.) [world.

(c) London is the largest and wealthiest city in the

(d) He was killed.

(e) Rama said that he would come. (211, Rule VI.)

II. Form the Plural of پیا — بزده — گره — حیوان (61)

The singular of تکلیفات — رسل — ملائکه

The feminine of بیگ — گاونر — سید (57, 54, 56)

III. Give the diminutives of دختر — در (48, III.)

The verbal nouns of فرمودن — سوختن (184.)

IV. Give with meanings the imperatives of ضبط کردن —

فرستادن — باختن — خواستن — هستن — مسفتن  
(183.) گردانیدن — کشته شدن

V. Explain the following technical terms:— الف دعا و تمنا —

— یای لیاقت — بای مفعول — بای زاید

اضافت تخصیصی — ضمیر مفعول — چیم مساوات

تجنیس تام — صفت مرکب (222, 223, 229, 225,

111, 84, 103, 245, I.)

VI. Explain the following proverb:—

کند همجنس با همجنس پرواز — کبوتر با کبوتر باز با باز

VII. (a) Give with meanings the synonyms for محبت دیده —

بندگی — ملاحظه نمودن — همدرس — قد

(b) The contrary terms for شادمان — نیک خُلق — مُقَبَّل

VIII. Write down the Arabic measures of غالب — — بَقَال

(237) اِخْرَاج — اکبر

1891.

- I. (a) Form the plural of بازو — نام — مُردۀ — زن (61)
- (b) Form the singular of فوازشات — املاک — حیوانات (Chap. XXIII. and 61)
- II. Give the feminine of جاسوس — پسر — خان — خرگوش — نر (54, 57, 56)
- (a) Give the diminutive of طاق — مرد (48, III.)
- (b) Give the verbal noun of پیمودن — آموختن — (183)
- III. Give, with meanings, the imperatives of نوشیدن — افراختن — بپرستن — خوابانیدن — هایدن — بافتن (183)
- IV. Explain the following technical terms: فعل معاون — ضمیر مشترک مفعول ثانی — حروف زاید — از مدم ثلاثه — حاصل مصدر — صیغه امر — ماضی امکانی (140, 127, 216. Note, 201, 150, 184, II. 174, 167)
- V Give, with meanings, the synonyms of متروم شدن — عبودیت — رفیق
- VI Give the contrary terms of مُدبر — بد خُلق — تهدیت
- VII. Write down the Arabic measures of بمقراض — بصیرت

1892.

- I. Give the meanings and the imperatives of — رسانیدن — کاشتن — زیستن — گاستن — نوشتن (183) پیمودن — معروف شدن — هشتن
- II. Give with meanings — (a) The synonymys of جَنگ — منزل — نازع
- (b) The contrary terms for بزرگ — حق — موجود — نادان

(c) The roots of تطاول — تَعَمَّل — مُدَازَعَت.

(d) The Arabic measures of استعمال — عارف.

III. Explain the terms and give examples:—  
 فک اضافت — جمله شرطی و جزا — فعل مُتَعَدی — اسم ذات —  
 حروف استعراک — حالت جری — صفت و  
 موصوفی — استعارة — حروف علت — ماضی  
 استمراری (89, 220, 134, 44, 196 III, 78, 91, 14, 159)

IV. Explain the following proverbs:—

(a) چو میدان فراخ است گوی بزن

(b) کار بیکو کردن ار پر کردن است

V. Give some general rules for the arrangement of words in a Persian sentence. (211)

VI. Give technical terms for the particles, prefixes and suffixes occurring in the following lines:—

جوانا ره طاعت امروز گیر .: که فردا جوانی بیاید ز پیر  
 من این روز را قدر نشناختم .: بدانستم اکدون که در باختم  
 قضا روزگاری ز من در ربود که هر روزی اروی شب قدر بود \*

VII. Give the singular and plural possessive cases of  
 خانه — بدده.

### 1893.

I. Translate the following couplets and give technical terms for all words:—

چه خوش گفت فردوسی پاک زاد  
 که رحمت بر آن تربت پاک باد  
 میازار موری که دانه کش است  
 که جان دارد و جان شیرین خوش است

II. Give the meanings and the infinitives of — نوار — جم —  
 (183) گسل — آفرین — رهن

- III. Give, with meanings, (a) The synonyms of—  
 پادشاه — رسم — پرویزگار — معروف  
 (b) The contrary terms for نیک - صواب - عادل - شادی  
 (c) The Arabic measures of اکرام — رفیق  
 (d) The Arabic plurals of حق - ساکن - فردوس
- IV. Explain and give examples—  
 اعراب ثلاثه — کافی موصول — فعل مجهول  
 (15, 226, 137, 140, خبر — تشبیهی — فعل معاون — تشبیهی — خبر 208.)
- V. Explain the following proverbs:—  
 (a) صبر تلخ است ولیکن بر شیرین دارد  
 (b) نیکان صحبت از نیکان کند
- VI. Write short sentences illustrating the meanings of the following expressions:—  
 بر خوردن — بر خوردن — بر خوردن — بر خوردن  
 تربیت کردن.

1894.

- I. Give two examples of مصدر ترکیبی — اسم حالیه —  
 حروف استعقار — حروف سیرت — حاصل مصدر  
 (184, 185, 192, 197.)
- II. Mention the gender, number and meanings of - مدیدتین  
 تکلیفات — مشرقین — فقیره
- III. Give the causal verb, present tense, first person plural  
 (189.) نشستن — گسستن — رستن — پروردن
- IV. Distinguish between شدن and بودن regarding their usage.
- V. Give examples of Benedictive Imperative, Desiderative (Optative) Past, and Denominative Verbs. (179, 165, 145 a)
- VI. "Nouns of multitude, denoting rational beings, follow the same rule in Persian as in English." Explain and exemplify this remark. (214, VI.)

## 262 MATRICULATION EXAMINATION QUESTIONS.

- VII. (a) Name the Figures of speech commonly used in Persian. (245)  
 (b) Explain تجنیس مرکب and تجنیس تام (245, I, VII.)
- VIII. Derive and explain گلزار — خوشخوار — بوستان — خزانچي — دادگر — ماهتاب
- IX. Give the meanings and Arabic plurals of یتیم — بهتر — وحش — حکیم — قلب — صندوق (Vide Chap. XXIII)

1895.

- I. Translate the following couplet, naming the Figures of Speech in it:—  
 گرچه سیم و زر ز سنگ آید همی  
 در هم سنگی نباشد زر و سیم (245, X.)
- II. How do you express in Persian the relative pronoun with its antecedent? Quote two sentences in which a noun or pronoun is governed by a relative clause. (122)
- III. What do you understand by the term قلب اضافت? Give four examples of compound substantives formed of two nouns by rejecting the اضافت (88, 89).
- IV. Write down the present indicative second person singular and plural of:— ایستادن, نمودن — بودن (152).
- V. Give (and translate) short sentences to illustrate the transitive and intransitive uses of:  
 آموختن — آموختن — آموختن — ریختن (143).
- VI. Attach an appropriate infinitive to each of the following words, and give the meaning of the compound expressions thus formed: — فراهم — باور — التفات —  
 (148.) روا — سوگند — توقع — گمان — فهم —
- VII. How do you form verbal nouns from دیدن — دانستن —

- آفریدن — خوردن — لرزیدن — کردن — برسیدن  
 - بیرون — ما and abstract noun from خواستن  
 خوب — تو — درون (184, II. 44,)  
 VIII. Give (a) the feminine of شاه داماد — خواجه —  
 نبی — گدا and (b) the plural of مهر — مهرم  
 (54, 56, 61, Chap, XXIII)

1896.

- I. Explain the terms (a) *ارمدم* *اَلَا تَم* (b) *هركات* *اَلَا تَم* (15, 150,)  
 II. Enumerate and illustrate the different rules for the formation of the plurals of Persian nouns (61)  
 III. (a) Explain and give examples of:—  
 الف تَحْسِينِ کَلَام — بای قَسْمِیْم — شِدِّیْنِ مَصْدَر  
 مِیْمِ اِضَافَت — یای نِسْبَت (222, 223, 225, 227, 229.)  
 (c) Distinguish between *کافی* *تَرْحَم* and *کافی* *تَصْغِیْر* (226)  
 IV. Mention, giving examples, the different adjectival suffixes denoting possession (105)  
 V. State the different kinds of *ماضی* in Persian. Give examples (157-168)  
 VI. Give with meanings (a) the plurals of:— *لسان*—*فدی*—  
 — *آغشتن* (b) the imperatives of *قرب*—*عابد*—*فن*  
 چیدن—هشتن—کافتن—پیدختن (Chap. XXIII, 183)  
 VII. Give Persian equivalents of the following proverbs:—  
 (a) Charity begins at home.  
 (b) All that glitters is not gold.  
 (c) To carry coals to Newcastle.  
 (d) Look not a gift horse in the mouth.  
 (e) He that will steal an egg will steal a horse.  
 (Chapter XXI.)

1897.

- I. Give the singular or plural, as the case may be, of the nouns therein underlined :—

واکابر برصفحات دفاتر رقم فرموده اند که شش چیز فایده  
 نتوان گرفت اول قول بی عمل دوم مال بی خرد سیوم  
 دوستی بی تجربه چهارم علم بی صلاح پنجم صدق بی نیت  
 ششم زندگانی بی صحبت (Chapter XXIII)

- II. Explain **افادت** and **فک اضافت**. Give examples. (89, 86)
- III. What are the exceptions to the rule that a verb agrees with its subject in number? (214)
- IV. Give with meanings :—  
 (a) **فریفتن** third person plural of **مضارع** (154)  
 (b) **شگافتن** second person plural of **امرنهی** (177)  
 (c) **نگاشتن** first person singular of **زمان حال** (152)  
 (d) **مسلقن** second person singular of **امر حاضر** (175)  
 (e) **افراشتن** of **اسم فاعل** (186)
- V. Give the various readings (supplying the vowel or other marks, where necessary) and meanings of—  
 (15) **ملک — گود — مهر — قوت — در**
- VI. Explain clearly the **ابتعد** system of enumeration. Find the numerical value of **دسم الله الرحمن الرحيم** (230)

1898.

- I. How are the definite and indefinite articles expressed in Persian? (202, 203)
- II. Show how double comparatives and superlatives are formed in Persian. Give examples. (102)
- III. Give the meanings of the following words (1) as nouns (2) as verbs, with their infinitives :—  
**جوی — شوی — گرد — دوش — چین — گو — کار — کا** —  
**ران — تاب** (183)

IV. What rule would you observe as regards narrative construction in Persian ? (211, VI.)

V. Write short grammatical and explanatory notes on the words underlined in the following sentences:—

(a) این تفنگ را چند خریدی

(b) برو منزل

(c) دو کتاب بیش ندارم

(d) از هجوم مردم تماشا چی این ممکن نبود

(e) این میوه را کلاً در گرمخانه عمل نمی آوردند

(f) او شاهنشاه عالم پناه بود

1899.

I. (a) What kind of construction is used in reporting the speech of another in Persian ? (211, VI.)

(b) Translate:—

(1) They said that they had gone to Shiraz.

(2) He asked the servant of whom he had heard the news.

(3) My brother told me that he would buy a book for me.

(4) He asked the gardener, "Oh, old man, do you except to reap its fruits ?"

II. What are the rules for the formation of:—

(a) حاصل مصدر (184, II.)

(b) مصدر حقیقی or اصلی (184, I.)

(c) مصدر ترکیبی (185)

(d) مصدر معدوی (184, III.)

(e) اسم فاعل ترکیبی (188)



## III. Explain with examples—

الف اماله (222) - الف فاعلیت (222) - بای علت

(228) - بای ظرفیت (223) - نون نفی - نیمه بی (227).

## IV. (a) Distinguish between—

مونث حقیقی and مونث لفظی (54)

## (b) Give, with meanings, the masculine of—

خادم - عمه - ماکیان - اخت - ام (54, 56)

## (c) Give, with meanings, the feminine of—

اسپ - خسر - غوج - داماد - بنده (54)

## V. Explain the following idioms, and form sentences, illustrating their use :—

عنان از دست رفتن - گردن از طاعت پیچیدن - قلم  
بر اسم کسی کشیدن - از خواب در آمدن - ملالت کردن  
گرفتن - سخن در میان نهادن

## VI. Explain fully the following proverbs :—

(Vide Chapter XXI.)

- (a) توانا بود هر که دانا بود  
(b) کار نیکو کردن از پر کردن است  
(c) کسی نمی گوید که دوغ من ترش است مگر نمشک  
آنست که خود ببوید نه که عطار گوید  
(d) نیاید به جوی باز آبی که رفت  
(e) چو آهنگ رفتن کند جان پای  
چه بر تخت مژدن چه بر روی خاک  
(f) سعدیا دی رفت و فردا هیچدین موجود نیست  
در میان این و آن فرصت شمار امروز را

## VII. Give, with meanings, the plurals of the following words, giving all the different plurals where there are more than one, according to different vowel-marks :—(Vide Chapter XXIII.)

ملک - نفس - علم - بیت - ساقی - قوت - سنت

1900.

I. Give, with meanings, the following forms of خواستن :-

- (a) زمان مستقبل مخاطب واحد  
(b) صیغه مجهول زمان مستقبل مخاطب جمع  
(c) صیغه امکانی با استمراری متکلم واحد

II. Explain, with examples :-

- بای مفعول (228) - نای مفعول (224) - های مفعول (228)  
یای مفعولی (229) - یای فاعلی (229) - الف فاعلیت (222)  
میم فاعلیت (227) - واو معروف - های مفعولی - حروف  
جر (198) - فک اضافت (89) - اسم موصول (122)

III. (a) What do the terminations ان - ن - یت denote in Persian? Give examples.

IV. Give, with meanings, the masculine or feminine, as the case may be, of the following nouns :-

- سلطان - دیوانه - جانور - خواجه - ام - عاشق -  
درویش - غلام

V. Give the derivations of the following words, and give with meanings as many words as you know having the same derivations :-

استقبال - تصویر - میزان - تفاوت

VI. Explain the following idioms, and form sentences illustrating their use :-

(Vide Chapter XXII.)

- چشم داشتن - بجان آمدن - پشت دست گزیدن -  
بهم بر آمدن - دست از جان گستن - انگشت نمای  
جهان شدن

VII. Explain fully the following proverbs :-

(Vide Chapter XXI.)

- (a) هر عیبی که سلطان پسندد زناست  
(b) علاج واقع پیش از وقوع باید کرد  
(c) جواب جاهلان باشد خموشی

(d) نیک بخت آن که خورد و گشت

و بد بخت آن که مُرد و هشت

(e) نو نگرى بدل ست نه بمال

بزرگى بعقل ست نه بسال

(f) اى دوست بر جنازه دشمن چو بگذرى

شادى مکن که بر تو همين ماجرأ رود

VIII. (a) Explain the "Abjad" system of enumeration and give the numerical value of حسنأ دار (230)

XI. Give the plurals, with meanings of:—

(Vide Chapter XXIII.)

حديث - حكايت - طبیب - صدقہ - قاب - درخت - عابد - حُکم

1901.

I. Explain with examples—

الف اصأى (222) — شين مصدر (225) — ميم تعين تعداد

(227) — فون غذم (20) — هاى مافوظى (24) — هاى مختلفى (25)

II. Give, with meanings, the Aorist forms of—

رُستن - رُستن - رُشتن - شُکستن - کُشتن - گُشتن - کاشتن -

کاستن - رُستن - رُشتن (188)

III. (a) Give, with meanings, the masculine or feminine of—

استاد — کنیز — پيل — پادشاه (54)

(b) Give, with meanings, the singular or plural of:—

(Vide Chapter XXIII.)

عالم — علم — احوال — ماه — عالم — عالم — نواب

IV. (a) Give, with meanings, the adjectival forms of—

مال — جمال — مدت — درد

(b) Give the derivations of the following words and give, with meanings, as many words as you know having the same derivations:—

خیانت — تبدیل — قسمت — نظام

- V. Explain the following idioms and illustrate their use:—  
(*Vide* chapter XXI.)  
آهن سرد کوفتن — عینک زدن — تعافل کردن
- VI. How many Arabic letters are there in the Persian Alphabet? Name them. What particular letters do not occur in Arabic and are purely Persian? (11-12)
- VII. Enumerate ملفوظي — مسروری — مکتوبي letters. How many and what letters are called شمسي and قهري and what are their characteristics? (27, 32, 33)

1902.

- I. (a) Find the numerical value of:— سده نه صد و هشتاد  
Write down carefully how you arrive at the result. (230)  
(b) Enumerate the different kinds of اضافت. (83-89)
- II. Mention with meanings—
- (1) The masculine or feminine of پسر — عم — بذله —  
شیرنر and آقا (54, 56.)
  - (2) The roots of تقصیر — شمشیر — قیامت — درویش —  
منظور (*vide* Chap. XX.)
  - (3) The imperative forms of:— فریفتن — نگاشتن —  
جوشیدن and آلودن — خفتن (183).
- III. Illustrate with examples what you understand by:—  
گاف تحقیر — چیم مساوات — بای ظرفیت — الف تمنا  
یای لیاقت — واو معروف — فون غنه — میم نهی  
(226, 225, 223, 222, 229, 23, 20, 227.)
- IV. (a) State the general rule for the formation of imperatives when س precedes the termination تن  
Name some exceptions. (183, Rule IV.)

(b) Conjugate فواختن in

(1) ماضی قریب (161)

(2) ماضی استمراری متشکی (164)

V. Explain the following proverbs (*vide* Chap. XXI):—

(a) درخاندۀ نور شبمنی طوفان است

(b) چراغی که درخاندۀ روا است به مسجد حرام

(c) مشک آن است که خود بپوید نه که عطار گوید

(d) نیاید بجوی باز آبی که رفت

(e) کار نیکو کردن از پر کردن است

(f) کند همجدس با همجدس پرواز

کبوتر با کبوتر باز با باز

VI. Explain the following idioms and form sentences illustrating their use (*vide* Chap. XXII.):—

مسخن در میان نهادن — در سلک ازدواج کشیدن

جامۀ رنان پوشیدن — انگشت نمای جهان شدن

بارار گرم ماندن — از سرخون در گذشتن

VII. Give the plurals with meanings of (*vide* Chap. XXIII):—

سطر — کتاب — رکن — دفتر — درخت — رعیت — کوه

نفس — عام

### 1903.

I. Form with meanings (a) abstract nouns from انسان —

(44) رفیق and یک — خواجه — ما

(b) Diminutives from کتاب — بط — پسر — کذاب and

رود (46, III)

II. Distinguish between the meanings of the following, when used as nouns and as verbs:— کار — ساز — خو —

مال and نشان — گوی —

III. (a) Quote, with examples, the rules for the formation of :—

(162, 167, 179) امر نمدا and ماضی امکانی — ماضی بعید

(b) Give with meanings (1) امر حاضر second person singular of پختن (2) زمان مستقبل first person plural of خوردن (3) مضارع third person plural of دیدن.

IV. (a) Name the adjectival suffixes denoting "similitude." Give instances. (105)

(b) What is فک اضافت? Illustrate with examples. (89)

V. Write down, with meanings, the infinitives of—

برو and ریز — گزین — شداس — خسپ — هل

VI. Mention with meanings (a) the singular or plural of:—

پرده — حکام — نوشته — غزل — جوانب — نیا —  
نمکان and بهتر — ورد — عادل

(b) The masculine or feminine of :—

اغت — خروس — آهو — مادیان — عروس — خان  
(54, 56) کدخدا and شاعر — راعیه — خاتون

### 1904.

I. State what you know of :—

ازمده ثلاثه and حرکات ثلاثه. Give instances (15, 150)

II. Give the Persian terms for 'noun of agency' and 'diminutive' and cite rules, with examples for their formation. (186, 46, III.)

III. What do you understand by—

الف عطف — رای استعانت — کافی استفهام — واو تصغیر  
— های تانیث (222, 223, 226, 228)

IV. Quote, with meanings, the Imperative form of—(183)  
 خواستن — خاستن — جُستن — جستن — بریدن — بردن  
 — کاشتن — کاستن — رُفتن — رفتن

V. Mention, with meanings—

(a) The singular or plural of—

عدد ایب and نوشته — لیاالی — بوزینم — بت

(b) The derivations of—

شهباز — ملاقات — کهریا — ماجرا — ارجمند

### 1905.

I. What are the forms of ماضی in Persian ? Give their English equivalents, illustrating each by an example. (157.)

II. (a) Give, with meanings, the second person plural Imperatives of—(183.)

بستن — انباشتن — آراستن — دریدن — بودن — کاستن

(b) What do the following suffixes denote ?—

گین — سار — چار — آسا — گون — وار (105)

III. How is حاصل بالمصدر formed in Persian ? Give instances. (184, II.)

IV. (a) Give, with meanings, as many synonyms as you can of the following :—

جنگ — شراب — ذیغ — طاقت

(b) Explain the following :—

جهام معترضه — یای لباقت — یای قسمیه

کاف تصغیر — ضمیر متصل — حروف قمری — تدوین

V. Mention, with meanings, as many derivatives of the root عمل as you know. (237)

VI. Form adjectives from:—

شرف — انسان — صوفی — دلیر — فم — عقل

1906.

I. Give, with meanings—

(a) The comparative of (101) عظیم — کبیر — عالی

(b) The singular or plural, as the case may be, of—

قضاة — لیالی — ارغ — لباس — قوی — نعمت

II. What does ی denote in—

شدنی — کردنی — فرمانروای روم — زودی

قوی — اصفهانی (229)

III. How are the following grammatical constructions formed? Give examples.

اسم فاعل ترکیبی — اسم تصغیر — حاصل مصدر

جس تانیث — عدد تثنیه (188, 46, 184, 52, 66)

IV. Give, with meanings, the etymology of:—

خارپشت — ازدواج — مفتاح — مقابله — مشق —

خرگاه — سککچین

V. Give, with meanings, the aorist second person plural of:—

آمدن — رستن — رستن — رشتن — زدودن — گزیدن —

گزیدن — گسیختن — هشتن

1907.

I. Distinguish between فاعل and اسم فاعل and مصدر and حاصل مصدر. Give examples. (207, 186, 180, 184)



II. Explain the following :—

- (۱) آنرا که حساب پای از محاسبه چه پای  
 (۲) اول خویش بعد درویش — (۳) جو فروش گندم نما  
 (۴) چاه کن را چاه درپیش (۵) بکس، نگویید که دوغ  
 من نوش است

III. Point out the exact force of the اضافت in

- ملک شاه — اسب سفید — تیغ نگاه — رستم زال —  
 علم دوست — صاحب خرد

IV. What do you understand by the solar and the lunar letters? Name them (32-33)

V. How do you form امر of verbs when تن is preceded by (a) س and (b) ش? Give examples. (183, IV, V.)

VI. Quote suffixes forming اسم مکان. Give instances (49)

VII. (a) Mention, with meanings, the singular or plural of—  
 وقت — اشراف — علم — موجودات — خلیفه

(b) Derive the following:—

نوشیروان — معرفت — عابد — شمشیر — امتحان

1908.

I. Give, with meanings, the aorist, 3rd person plural of—  
 آفریدن — رشتن — بستن — ساختن — فرستادن — گرفتن

II. Name the various kinds of ماضی used in Persian. Give their English equivalents, illustrating each by an example (157-168).

III. Give, with meanings, the singular of —

اغلام — نهانیدل — الویه — حیل — عناکب

IV. Give, with meanings, the plural of—

لولو — گسری — اسیر — جاسوس

V. Form sentences to illustrate the use of—

آپا — وش — لاخ — شن — آئہ (105, 49, 106.)

1909.

- I. What letters precede دن and نن respectively in infinitives? State the rules for the formation of imperatives, giving examples. (181, 183.)
- II. How are abstract and verbal nouns formed? Illustrate with examples. (44, 184.)
- III. What suffixes are used to form diminutives (46, III.) and adjectives denoting (a) similitude, (105.) (b) fitness, (106) and (c) possession? (105.) Give instances.
- IV. Give, with meanings, the plurals of—

قول — شمس — بحر — حدیث — نبی — طایفہ — بہیمہ —  
فردوس — عابد — دوا

V. Distinguish between—

اند و عبد — اقارب و عقارب — الم و علم — امر و عمر —  
جامع و جامع — دم و دم — سرو و سرت — شراب و شراب

VI. Enumerate the different kinds of اضافت. What do you understand by فنک اضافت? (83-89.)

1910.

I. Give with meanings :—

(a) The singular or plural of :—

دکان — قاج — مذاہق — جام — خیم

(b) The imperative of :—

کامتن — رستن — گزیدن — رستن — چستن (183.)

II. Give, with meanings, the derivation of:—

رَدَّ بَيْنَ — بَوْتِيْمَار — فَاخْدَا — كَهْرْبَا — سَرْمَنگ

III. Explain and illustrate the following:— (167, 229, 32, 245, IX.)

مَعْنَى اِمَكَانِي — چِيم مَسَاوَات — يَای نَسْبَتِي — حُرُوفِ شَمْسِي — مَشْبَه بَه

IV. Name and explain the اَضَافَت used in the following  
يَخْنُقُ آتَش — وَلِي عَهْد — مُرْد خُوب — آب رُود —  
دِهگان پسر

V. What do the following suffixes denote ? (105 106, 49.)

فَام — بَان — آنَه — گِيَن — گُون — دَان

Illustrate them with examples.

### 1911.

I. How are verbal adjectives formed ? Give examples (189.)

II. Give, with meanings, the antonym of:—

ثَوَاب — بَرْنَا — اِقْبَال — تَهْدِيَت — زِيْبَا

III. Explain and illustrate:—

ضَمِير مَنْفَصِل — كَاف مَوْصُولَه — مَاضِي مَعْطُوفَه

مِيم نَهِي — اِشْتِفَاق — يَای مَحْذُور

IV. Enumerate the rules for the formation of imperatives. (183.)

V. Explain the اَبْجَد system of enumeration. Find the numerical value of مَغْفَر (230)

VI. (a) Give, with meaning, the Arabic plural of مَسْجِد  
مَسْجِد — فُور — سُلْطَان — رَعِيَت

(b) The synonym of—

كُزْدَم — شَمَشِيْدِر — آسَايش — عِلْم — قَلْعَه

1912.

- I. Enumerate and explain the different kinds of اضافت (83 to 89).
- II. Give, with meaning, the Arabic plural of :—  
استاد — سوال — قیمت — کاتب — شاعر
- III. How is the Passive voice formed in Persian? (138)
- IV. Show by diacritical marks the different readings of the following words, and give their meanings:—(15)  
شعر — مستور — انعام — گرد — ملک
- V. Translate into English freely :—  
(۱) لوازم پیری در جوانی آماده کردن  
(۲) آب کم از سرگذشت چه بسیار چه کم  
(۳) هر که زردارد زور دارد  
(۴) در خانه مور شبی طوفان است  
(۵) اندر شوره زار تخم کاشتن  
(۶) جای گل گل باش و جای خار خار

1913.

- I. Give with meaning :—  
(a) the Arabic plural of :—  
فرمان — قریضه — دایره — امام — رب  
(b) the imperative of :—  
کاشتن — هشتن — راندن — کوفتن — بستن
- II. Explain and illustrate the following : - (20, 21, 33, 150, 225).  
نون غنم — واو معدولم — حروف قمری — ازمنه فلائم  
چه مبالغه
- III. How are abstract and verbal nouns formed ? (44, 184)
- IV. Construct short sentences, in Persian, illustrating the use of :—  
منزل گرفتن — مجلس را گرم داشتن — گله کردن —  
گول زدن — روی در هم کشیدن
- V. Find, according to the ابدج system, the numerical value of خای مصلتی

1914.

- I. Explain and illustrate the following:—  
 حروف ساکن — صفت تفضیل — فعل متشکری —  
 مضارع — ماضی متشکی (17, 98, 143, 154, 163)
- II. Explain the following phrases, and frame short sentences to illustrate their use:—  
 رای زدن — چشم گماشتن — دل نهادن — کمر بستن  
 گردن کشیدن
- III. Give with meaning:—  
 (a) The Imperative of—(188)  
 ستادن — پیرواستن — روفتن — بریدن — شکستن  
 (b) The Arabic plural of—  
 باب — رسم — مستی — رقیب — ازل  
 (c) The antonyms of—  
 راستی — صبح — دوست — عالم — نور

1915.

- I. Explain and illustrate:—  
 استعاره — تضاد — مصدر حقیقی — حروف استعقار —  
 زمان مستقبل (86, 184 I, 197 VI, 153.)
- II. Enumerate the different kinds of اضافت. What do you understand by فنک اضافت (83 to 89)
- III. Give, with meanings, the Arabic plurals of:—  
 ابن — عین — فریب — بیت — امر
- IV. Translate into Persian:—  
 (a) His Majesty the King.  
 (b) Good Morning. Please come in.  
 (c) Are you hungry? No, Sir, but I am thirsty.  
 (d) Do you speak Persian? Yes, I speak it a little.  
 (e) The sea is rough.

• 1916 •

I. Explain and illustrate the following:—

جمله اسمیه — جمله تعلیه — مفعول به — پای  
 فاعلی — تشبیه — اضافت مقلوبی (216 IH, 229, 88).  
 (219, I. II)

II. Form the following:—

- (۱) زمان حال مخاطب جمع of ربودن
- (۲) ماضی نه‌شکلی غایب جمع of آماده کردن
- (۳) ماضی قریب مخاطب واحد of دیدن
- (۴) صیغه شرطیه با حال متکلم جمع of آمدن
- (۵) ماضی بعید مجهول غایب واحد of کشتن
- (۶) ماضی تمذی متکلم واحد of خوردن
- (۷) ماضی استمراری مجهول مخاطب جمع of پزسیدن
- (۸) صیغه امکانی با ماضی متکلم واحد of کشیدن

III. Give, with meanings, the infinitives of the following:

ژاپ — جم — کاه — گار — چین — سذب — شکیب —  
 روی — روب — انگار (183)

زیدن - گزیدن - چیدن - فروختن - خشتن - گسستن - پلیدن - تاشتن  
 درودن - برخاستن - درویدن - چیدن

III What do the following suffixes denote  
 give, with meanings, at least two  
 examples of each suffix.

بان - بار - ور - کده - مند -

IV Translate into English: -

اس طفل اگر صحبت افتادہ سی بخونی مکن بچہ عقارت درو بین  
 گرد در جهان دلی ز تو خرم نمی شود - باری چنان مکن کہ خود ظالمی حزین  
 بر شیر از آن شدند بزرگان دین کو - کاہستہ تر ز نور گدشتی بزر بین  
 حیف است ریج بردن در حق چون تو یاری -  
 کز را دے و نای جز قصد بان

V Translate ~~and~~ into English: -

- (۱) گمان می کنم حق با شما است
- (۲) او بحر فتنه گوش نمی دہد
- (۳) حال او است از زمین بردارید
- (۴) او مدد کردہ بود ولی خواست عذر خویش را بگوید بشکند
- (۵) او آقا داشتہ رہا دارد.

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## OPINIONS.

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“ ‘Hints on the Study of Persian’ is a very good Grammar, and a very useful and comprehensive work for the study of Persian. Though the book at first sight appears small, yet a judicious perusal of it will show, in a striking manner, that much thought, judgment, and labour have been bestowed on it, and that the Authors are deserving both public praise and patronage ”

(Sd.) HAIRAT,

Professor of Persian,

BOMBAY, 10th May 1892

Elphinstone College.

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“ ‘Hints on the Study of Persian’ is an excellent manual of Persian Grammar. Many innovations have been introduced, and explanations of Arabic terms and expression also have been given. It ought to prove of great use to students taking up Persian as their Second Language in University Examinations. The framework of the book, the arrangement and the method of treatment are all excellent. It only needs a little more encouragement ”

(Sd ) IMAD-UL-MULK’M.A. (*Calcutta University*),

Director of Public Instruction,

H. H. the Nizam’s Dominions.

HYDERABAD, 12th March 1893.

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“ The compilers of ‘Hints on the Study of Persian’ have clearly reconciled theory with practice, without which no living language will be learnt promptly and thoroughly. The principles adopted by the compilers in the arrangement and the classification of grammatical materials are such as will enable students to acquire a practical knowledge of the Persian language in the shortest time possible. With respect to the grammatical rules, the compilers have kept in view the main object of communicating facts in the

simplest and the most popular way possible. It is a peculiar advantage of this book that sufficient attention is paid to the treatment of Arabic words, Syntax, Idioms, Proverbs, Synonyms, Homonyms, etc. The compilers have the merit of giving a very intelligible arrangement of grammatical materials to students who want to acquire a thorough knowledge of the Persian language, and wish to speak and write it with fluency and facility. It must be observed that the book is excellently printed—a circumstance which will not fail to increase the popularity of this excellent manual. The best proof of its usefulness is the issue of the fourth edition in four years."

(Sd.) DR. EUGEN WILHELM,

Professor of Iranian Languages  
at the University of Jena.

(Germany.)

JENA, 22nd January 1893.

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"I have no doubt 'Hints on the Study of Persian' will prove very useful to the students of the Persian language. I was particularly much pleased with the lists of Idioms, Proverbs, Synonyms, Homonyms, etc. It was a good idea to give a short account of the Arabic Grammar to enable the student to distinguish the two elements in modern Persian. The Authors have collected an amount of practical information quite necessary for the perfect knowledge of the language, and yet hardly to be found in our Grammars, at least those in use in Europe. As it is, this book is a very remarkable performance which will be as creditable to the Authors as useful to the readers."

(Sd) JAMES DARMESTETER.

PARIS, 21st June 1889.

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"'Hints on the Study of Persian' is, indeed, a very useful and comprehensive Persian Grammar. It will be a very good *code mecum* of the students wishing to have a clear idea of all the grammatical principles of the Persian Language.

This book is specially valuable for full and correct explanations of all technical terms, useful examples, and very good model exercises. Messrs. Kangas' discussion of Syntax and Verbs with their conjugations is more complete and accurate than that of all other manuals of Persian Grammar. Moreover, the value of this excellent book is much enhanced by different Chapters on Proverbs, Idioms, and by model exercises, and the large number of important questions with references with which all chapters conclude. In short, I am so much satisfied with the utility of this valuable work that I have great pleasure in strongly recommending it to the students of the Persian Language of Central India and Upper India."

(Sd.) NIZAM-UD-DIN AHMED, M.A.,

(Allahabad University)

Professor of Persian, Rájarám College.

KOLHAPUR, 20th October 1894.

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" 'Hints on the Study of Persian' is the most useful and comprehensive manual of Persian Grammar. It is a complete Grammar of the Persian Language for High Schools. It is at the same time brief, accurate and intelligible, and thus saves much time and hard labour. It is a desirable novelty, and it will be of great value to the students of the subject, who ought to be grateful to the Authors for their learned assistance. I shall recommend it confidently to all those who stand in need of a good Persian Grammar."

(Sd.) MOIN-UD-DIN AHMED, M.A.

(Calcutta University),

Professor of Persian, Holkar College.

INDORE, 13th November 1894.

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"The Authors of 'Hints on the Study of Persian' have struck a new line for themselves and produced a book of considerable merit. A careful examination of the entire work satisfies me that great care and much labour have been devoted to its production. Regarded both from the teachers' and from the students' point of view, the book must be pronounced excellent. It is clear in statement and accurate in

the rules laid down. The book has already made its way and will be found indispensable by the students of the Persian Language."

(Sd.) S. C. SHAHANI, M.A.,  
Professor of Persian, Wilson College.

"‘Hints on the Study of Persian’ is a very useful and interesting production. The Authors seem to have bestowed much care and attention in the compilation of this Manual. The advantages of the systematic arrangement of its various parts are obvious. Its contents are judiciously selected. The book will certainly be a great help to the students of the Persian language, and the Authors deserve credit for thus trying to facilitate their work."

(Sd.) HOSHANG JAMASP DUSTOOR,  
Professor of Persian, Deccan College.  
POONA, 26th June 1889.

"This book at once bears testimony to the great labour the Authors must have undergone in order to make the book so very useful. Besides good and comprehensive grammatical rules, it contains many useful Proverbs, Idioms, and many other valuable things of which no trace is to be found in other Persian Grammars. It may with great advantage be introduced into High Schools."

(Sd.) ASRAF ALI, M.A.  
(Calcutta University),  
Principal, Mohobat Madressa.  
JUNAGAD, 25th February 1890.

"‘Hints on the Study of Persian’ is a very good Persian Grammar and it will be very useful to the students of the Persian language preparing for the Matriculation Examination."

(Sd.) ABDUL FATTAH MOULVI,  
The late Professor of Persian and Arabic,  
BOMBAY, 13th January 1889. Elphinstone College.

"‘Hints on the Study of Persian’ is very much the best Persian Grammar I have seen."

(Sd.) T. O. UNDERWOOD.  
MADRAS, 20th September 1890.

*Hints on the Study of Persian* is, in fact, a complete Grammar 'Multum in Parvo.' The arrangement and get-up of the book are admirable. Each chapter is replete with useful information, and the subject handled is dealt with exhaustively and with precision. Questions on each chapter, as well as Matriculation Examination Questions with reference numbers to rules for solution, will be a great blessing to the students of the Persian language going up for the University Examination."

(Sd.) KARAMALI R. NANJIANI, B.A.

(*Bombay University*),

Educational Inspector, Cutch.

BHUL, 26th July 1889

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"*Hints on the Study of Persian* is the best Manual of Persian Grammar. It is replete with all sorts of practical information likely to contribute to the success of the students preparing for the Matriculation Examination. I can safely and cordially recommend it to every student of the Persian language. I have no doubt it will prove a very useful Text-book for our High Schools."

(Sd.) MAULVI SYED SIRAJUDIN, B.A.

(*Bombay University*),

The late Deputy Educational Inspector, C. D.,

Professor of Persian, Deccan College.

POONA, 1st September 1889.

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"*Hints on the Study of Persian* is indeed very valuable, and will be of immense use to the students of the Persian language preparing for the Matriculation Examination."

(Sd.) FARIDUDDIN AHMED, B.A.

(*Calcutta University*),

Professor of Persian, Boroda College.

BOMBAY, 12th January 1889.

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"*Hints on the Study of Persian* will be of great use to the students of Persian. The Authors seem to have taken great pains to make it as practical as possible."

(Sd.) SHAIK MOHAMED ISPAHANI,

Professor of Persian, Samaldas College.

BHOWNAGAR, 24th June 1890.



Hints on the Study of Persian' is a very useful and instructive publication. It is a work of great diligence and zeal. It will be very serviceable to both the beginners and the advanced students of Persian as it embodies all the important rules of Grammar. The compilers deserve every encouragement for their great interest and useful efforts in facilitating the means of the acquirement of the practical knowledge of this very useful and delightful language."

(Sd.) MIRZA MAHOMED JAFAR KHAN,

Professor of Persian, Sind Arts College.

KARACHI, 2nd September 1889.

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"The Authors of the 'Hints on the Study of Persian' have spared no pains in making it as useful and comprehensive as possible, and on the whole it is superior to any of those Manuals of Persian Grammar which have been prepared for use in our High Schools."

(Sd.) RUSTAM MEHERBAN AGA,

Persian, Arabic, and Hindustani Translator and

Interpreter, High Court, Bombay,

Professor of Persian, St. Xavier's College.

BOMBAY, 14th June 1889.

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"Hints on the Study of Persian, is no doubt the most useful book for High Schools. It contains very good grammatical rules, definitions, illustrations, and a nice collection of Derivations, Proverbs, Idioms, etc. The learned and able compilers have bestowed great toil and care in preparing it, and I wish it every success."

(Sd.) SEYAD ABBAS HOSAIN,

Professor of Persian and Arabic,

Aligarh College.

ALIGARH, 8th March 1891.

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## REVIEWS.

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**The Bombay Educational Record.**—"Messrs. Pestonjee & Co., and Jamsetjee B. Kanga the Persian Tutors

have jointly published a text-book in Persian for the use of Standards VI and VII. in High Schools, which appears to be a distinct advance on Manuals of this kind. It is entitled 'Hints on the Study of Persian,' is admirably printed, and is full of practical, valuable suggestions, and the best methods of teaching this popular language."—*December, 1888.*

**The Times of India.**—"We have much pleasure in strongly recommending this excellent 'Hints on the Study of Persian' to the students preparing for the Matriculation Examination. It is a nicely got-up book, showing great toil and care, and is exactly suited to the wants and comprehension of students. The definitions and illustrations have been judiciously selected, and the notes are admirable. The fact that it has been employed as a text-book in almost all the High Schools is a sufficient proof of the value of the work. In many previous manuals of Persian Grammar written for the use of schools, too little attention has been paid to Syntax, Derivations and Idioms, and a most valuable aid to the study of the Persian language has thus been comparatively neglected, but the Authors of this book have supplied this deficiency by introducing separate chapters on these subjects, and the students who wish to learn a simple easy style of writing Persian will find great help in this book. The Grammar is altogether a most useful one, and will be found a very suitable text-book for High Schools."—*December 1st, 1888 and May 18th, 1889.*

**The Bombay Gazette.**—"The Authors of this book are the Senior Persian Tutors of the two leading High Schools, and they have had therefore ample opportunities of thoroughly ascertaining the wants of Students. They have rendered excellent service to our High Schools by supplying the long-felt want of a suitable Persian Text-book. Every subject under treatment is systematically arranged, and at the same time expressed in a simple easy style. The book may be recommended to the students preparing for the Matriculation Examination as the best Persian Grammar."—*December 5th, 1888.*

**The Deccan Herald.**—" 'Hints on the Study of Persian' is edited by Messrs. Kangas, the able and experienced Persian

tutors, and this in itself is a guarantee of the accuracy and usefulness of the book. The general get-up and arrangement of the book are equal to those of any English work, while the matter contained in it is so varied and comprehensive and so skilfully and conveniently condensed in every chapter, that the work stands alone of its kind among all similar books. Not the least important feature of the book is the series of questions with references at the end of every chapter, which will, no doubt, prove a very valuable help to students. Its merits are so widely known and appreciated, and its importance and usefulness are so justly recognised that it has been regarded as an indispensable companion of the students of the Persian language. We really know of no other manual of Persian Grammar at once so good, so accurate, so handy and so inexpensive. We cordially wish the Authors the success they deserve."—POONA, 29th August 1890.

**The Indian Spectator** —'The compilers of the 'Hints on the Study of Persian,' both experienced Persian teachers, have jointly tried their best to give a complete course of the Grammar of the language in a condensed form. From the mode of treatment, the work appears to be based upon the model of a standard English Grammar. Again, it seems that the compilers have missed not a single authority to refer to, in order to make their publication as useful and instructive as could be made. The system of classification and arrangement is English, and therefore affords greater facilities to students to learn Persian Grammar in a regular course. The compilers have used their best knowledge and experience in collecting and explaining a large number of Idioms of the Persian tongue. They have done all they could to supply the desideratum of a Persian Grammar, and placed within the reach of students a cheap and easy manual of the kind. It is a very useful compendium for students of Persian.'—June 16th, 1889.

**Rast Goftar:**—મી० પેસલનજી કાવસજી કાંગા અને મી० જમશેદજી બેજનજી કાંગાએ 'Hints on the Study of Persian' એ નામનું એક નાનું પણ અત્યંત સારું માટે બહુ કિમતી પુસ્તક પ્રગટ કરીયું છે. તેની પહેલી

આવૃત્તિ છપાયા પછી છ માસમાં જીજ્ઞાસુ આવૃત્તિ પ્રગટ કરવાની જરૂર પડી છે તેજ બિનાએ પુસ્તક કેટલું ઉપયોગી અને કિંમતી હશે તેની મન્યમૂલ સાબિતી રજુ કરે છે. જ્યારથી આપણી પાઠશાળાઓમાં ફારસી ભાષાનો અભ્યાસ હાથ લેયો છે ત્યારથી એ ભાષાના વ્યાકરણો અવારનવાર આશરે અરધો ડગલ જોડવાની કાળજી છે પણ અમો કશી શુદ્ધિ વિના કહીશું કે તે સર્વ કરતાં મેશર્સ કીંગ્સલોનના આ વ્યાકરણ ઘણી બાબતોમાં ચડ્યું છે. બીજા વ્યાકરણ સાથે સરખાવતાં એક અભ્યાસી આ પુસ્તકમાં ઘણું નવું જોઈ શકશે. તેમના ગ્રંથની અમે ઘણી સ્તુતિ સાંભળી છે, અને તેની તારીફને તે યોગ્ય છે એવું અમારું મત છે—June 30th, 1889.

**Kaiser-i-Hind:**—હાલમાં આપણી મુંબઈની બે નામાંકીત નિશાળોના બે અગ્રણી ફારસી શિક્ષકોએ સાથે મળીને ફારસી ભાષાનું વ્યાકરણ બહાર પાડ્યું છે તપાસ ઉપરથી માલમ પડે છે કે આ બંને સાહેબોએ એ વ્યાકરણ બનાવવામાં મેહનતની કશી બચત રાખી નથી. બુખી એ છે કે તેઓએ પોતાનું પુસ્તક અંગ્રેજી વ્યાકરણના ધારણ ઉપર રચ્યું છે અને તેથીજ તેઓ પોતાની નેમમાં ફતેહુમંદ થયા છે. ચોપડી બનાવવાની રચના મેહલ સહુમજ પડે તેવી સારી અને સાદી છે આપણા બંને કાંગા ગ્રંથકારોએ પોતાના અગ્રણ્યતા ધણી સારા લાભ અભ્યાસીઓને આપ્યા છે અને તેઓની ઘણી સારી સેવા બજાવી છે. આપણી મુંબઈની સરકારી તથા ખાનગી નિશાળોમાં એ પુસ્તક એક “સ્ટાનડર્ડ” યાને ખાસ અભિયાસને વાગકડુ માણાવું જોઈએ—June 30th 1889

**Jam-e-Jamsheed:**—ફારસીના વ્યાકરણમાં સત્તાવાર પુસ્તકો પ્રેક્ટિસર લખેલ અને ફારબસના છે. તેઓ એક હાથ ઉપર મોઢા અને કમચાળ છે તેમ બીજા હાથ ઉપર શરૂઆતના અભિયાસીઓ માટે તુલ્યત્વોલ અને મોટા છે. ‘Hints on the Study of Persian’ એ બંને અંગ્રેજી ગ્રંથકારોના જોડે અરક અથવા સાર આપે છે અને વળી વિદ્યાર્થીઓને લેવાને બની શકે તેવું છે. એ પુસ્તકમાં એક બુખી એ છે કે જે મોટા પુસ્તકોમાં જવામાં આવતી નથી તે એ કે એમાં શરૂઆતના અભિયાસીઓને નડતી મુશ્કેલી ટાળવાને પાછલા ભાગમાં પુલક જગા લીધી છે. એવા પ્રકારની આગળ નિર્જેની ચોપડીઓ ઉપર આ ચોપડી એક સુધારો અને વધારો છે એવા આ ચોપડી ના જવાન લખનારા આપણી જાણીતી નિશાળોના ચડતા વર્ગના ફારસી શિક્ષકો છે અને તે કાબિલ હાથ હેઠલથી પસાર થઈ છે તે એ ઉપયોગી ચોપડી ની વધુ શિક્ષારસ છે.—June 26th, 1889.

# SELECTIONS

FROM

## PERSIAN PROSE AND POETRY ( FOR STANDARDS V, VI AND VII OF HIGH SCHOOLS )

CONTAINING CHOICE PASSAGES FROM  
THE *Gulistan* ; THE *Akhlak-i-Muhsini* ; THE  
*Anwar-i-Suhaili* ; THE *Pand-Náma* of  
*Sa'adi* ; THE *Bustan* ; AND THE  
EPISODE OF RUSTAM AND  
SOHRAB FROM THE  
*Sháh-Námeh*.

*Carefully Culled and fully Annotated*

BY

PESTONJEE KAVASJEE KANGA,

PERSIAN TEACHER, SIR J. J. P. B. INSTITUTION,  
AND THE FORT AND PROPRIETARY HIGH SCHOOLS,

COMPILER AND EDITOR

OF

**“ HINTS ON THE STUDY OF PERSIAN.”**

Third Edition, Revised and Enlarged.

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MRS. RADHABAI ATMARAM SAGOON.





